WHICH?

"YE SHALL NOT SURELY DIE"

OR

"THOU SHALT SURELY DIE."

(HEBREW, "Dying thou shalt die." Mgn. A. V.)

"THE SCRIPTURAL DOCTRINE OF GOD'S JUDGMENT AGAINST SIN,"—A BIBLE STUDY SUBSCRIBED TO BY "THE CLERICAL MEMBERS OF THE CHINA INLAND MISSION COUNCIL FOR NORTH AMERICA, AND OTHERS,"

AND

"THE SCRIPTURAL DOCTRINE OF GOD'S JUDGMENT AGAINST SIN," EXAMINED ETC.

A COMPILATION

BY

INQUIRER.

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THIS, FOR GOD,

FATHER, SON, AND HOLY GHOST,

TO

MY SONS,

AND BELIEVERS IN

THE BOOK.

PREFACE.

Sin and its consequences lie very near to the foundation of the Christian Religion: For, if there be no sin, there is no need of Christ Jesus as a sacrifice for sin: From whom Christianity has its existence, and receives its name. What sin is, and what are its consequences, as to their extent and duration, can only be known through a revelation from God: Hence the alone standard of appeal regarding them, must be His Holy Word.

The 'Bible Study' which forms the first part of this book positively asserts, that the Scriptures teach, that all who have not in this life obtained through the Lord Jesus Christ deliverance from sin, will live—exist—in pain and misery throughout eternity. To establish which, as may clearly be seen, is the paramount or supreme aim of the Pamphlet.

The second part, the examination of the Bible Study, throws doubt upon the view taken in the first part; and declares that the Scriptures apparently do not teach that view. But that they appear to teach that death in the original and natural sense of the word is the termination of the penalty of sin; that is, the death of the body, and sooner or later after the final judgment, the death of the soul, of all who have not here or hereafter obtained eternal life in or through Christ Jesus. This latter statement assumes, and it is one of the purposes of the writer in this volume to endeavour to establish, that the Scriptures do not teach that man naturally possesses immortality, and

that immortal life—eternal life, is the gift of God in His Son Jesus Christ, as it is written,

"Who only hath immortality."

"As the Father hath life in Himself, even so gave He to the Son also to have life in Himself."

"Thou gavest him authority over all flesh, that whatsoever thou hast given Him, to them he should give eternal life."

"As the Father raiseth the dead and quickeneth them, even so the Son quickeneth whom he will."

"This is life eternal that they should know thee the only true God, and him whom thou didst send, even Jesus Christ."

"No one knoweth the Son save the Father, neither doth any know the Father save the Son, and he to whomsoever the Son willeth to reveal him."

"The witness is this, that God gave unto us (believers) eternal life, and this life is in His Son."

"He that hath the Son hath the life, he that hath not the Son of God hath not the life."

There seems to be in these passages of holy writ, a beautiful harmony informing us, first, of the source and fountain of immortality, God the father. Second, the channel or medium of its communication to man, as given and appointed of the Father, the Lord Jesus Christ. Third, the means of its impartation, the knowledge of God and of His Son. In one sense or aspect, and a very important sense, these passages taken together contain the sum of God's purpose concerning the mission of His Son into the world, as Jesus himself said, "I came that they might have life, and have it abundantly."

It is not contended that eternal life and immortality are interchangeable terms, but the latter is ever in the former,

and cannot be dissevered from it. And while it is admitted that the salvation, the redemption, the eternal life, which is in Christ Jesus is in a very important degree spiritual in its nature, continual existence is elemental to it; allow the idea of cessation to enter, of course the idea of *losing eternal* life is almost inconceivable; but admit it, and the indescribable blessings included in the term are all marred, and the term itself becomes a very wilted thing. Paul says, of Jew and Gentile, that those "who seek for glory, honour, incorruption or immortality"; get "eternal life": the blessings sought are all wrapped up in it; and, Peter, describing the blessedness of the saints, the inheritors of eternal life, says, that "the inheritance is incorruptible, undefiled, and that fadeth not away," and that he and the elect to whom he wrote, were begat or begotten to the hope of it, *i. e.*, became inheritors, or heirs of eternal life by birth. The appositeness of these remarks will be seen as the examination proceeds.

One thing is sure, viz.: The Scriptures give out no uncertain sound regarding immortality—eternal life as being the inheritance of all who are in Christ Jesus, or are righteous through Him; and whatever may be the future of the lost, it behooves every one to whom the offer of eternal life comes, to see to it, that he obtains it without delay, for the Word appears to hold out little, if any hope of salvation for those who in this life neglect or reject the offers of mercy.

Another thing that to the writer seems to be taught in the Scriptures in connection with the subject is, that unless "a man is born twice, he will die twice," and this is the teaching of all denominations claiming to be Christians.

As regards the second birth: the Roman Catholics, and the Episcopalians in their creeds teach, directly or indirectly Baptismal regeneration or second birth, whatever meaning they may attach to these words. The Presbyterian holds, that all who are elected to eternal life must be born again, regenerated; the Baptist professes to receive none into the membership of the Church, who do not profess to have undergone the second birth. All these denominations professedly teach also, that there is a second death, taught in the Bible, and they almost with one voice say, that that "death," is, everlasting life, or endless existence in a state of misery and woe. It is this last affirmation,—the finding of "Bible Study" given in the first part of the work,—which is specially under investigation.

As this examination must, directly or indirectly, bring into review much of the psychological and eschatological teaching of Scripture, there may be much introduced which may appear irrelevant to the particular question at issue, and thus give to the work the appearance of being desultory and fragmentary. Could the handling of such a subject be otherwise? "Everlasting punishment!" signifying (?) existence in pain and suffering throughout the revolving of the millenniums of eternity, or as Dr. Torrey says, of the significance of the words "forever and ever," "It is a picture of ages tumbling upon ages in endless succession," and in reference to "the future state of those who reject the redemption offered to them in Christ is plainly declared to be a state of conscious, unutterable, endless, torment and anguish." This tenet in the past has permeated and colored, and still tinctures, more or less, the thinking of the pew and the utterances of the sacred desk, regarding almost every doctrine within the wide

range of Christian teaching. In the Church of the Middle Ages it was almost omnipresent to the conscience of the exercised religious soul. So that one enquiring in to its authenticity, may well be allowed to take in every Scripture which appears to have any bearing upon it.

Regarding the conception and design of the book: For more than thirty years of what the writer trusts he may, humbly and thankfully, call his Christian life, he has questioned the Scripturalness of the doctrine of natural immortality, and as a consequence doubted the endlessness of the suffering of the lost, which often caused him much fear and foreboding as to his own state, because he could not subscribe heartily to these tenets, supposing, as he then did, that such subscription was necessary to a right faith in Jesus.

About two years ago he was led to consider the bearings, or relations, of I. Peter, III.: 19; IV.: 6, and Rev. v.: 13, as to these two doctrines, viz., Native Immortality and Everlasting Punishment; and since then, in his general reading, he has been surprised to find with what indefiniteness, apparent tentativeness and uncertainty, the last of these two tenets have been held by Christian teachers and writers, whose spirituality, piety, and extensive usefulness could not be questioned; and so he was led to further study of the Word, and by *it* was taught, as he believes, the following, viz.:

The Scriptures certainly declare that there is terrible future punishment awaiting all impenitent sinners, and which, to some if not to all such, will be final, and irrevocable. Scripture also appears to teach the universal unity of all things at some time in the future, *i.e.*, all creatures then alive, shall ascribe to Almighty God a willing homage.

These two findings, taken together, if true, seem to involve future opportunity for some, and the utter destruction of some, both of which tenets appear to be taught in the Word of God.

In December of 1903, the 'Bible Study' came into the writer's hands in a strangely singular and apparently providential manner, since then he has been cogitating as to the expediency of giving in this way his thoughts upon the subject of its contents, and lest his views should prove to be erroneous he has deemed it well to give to the reader the benefit of that which may be supposed is a very strong deliverance of the opposite and "orthodox" view, as given in the whole of 'Bible Study.'

It seems proper here to state, that the writers from whose books citations are taken, did not, or do not, hold the views sought to be established in this work, indeed, they all, except three,* Prof. Stokes, Rev. Edward White, and Rev. Mr. Chambers, Vicar of Brackenhurst, Hants, England, from whose writings one extract is taken, so far as the writer knows, believed, or believe in the immortality of the wicked as well as that of the righteous. The object or reason of the quotations may be learned from the contexts in which they are found.

Because of the opinions advocated in this work much adverse criticism is expected, and the compiler looks for little sympathy from his friends, but rather disapproval for publishing such views. Nevertheless, he is impelled to propagate what he believes to be an important and fundamental portion of the truth of God, and he trusts that He for his own glory, may be pleased to accept and

*After the above was in "form," the writer found that the name of the late Dr. Isaac Watts, the author of some of our most valued hymns, should have been added to the list, as a sentence or two of his are quoted in the work.

bless the weak endeavour, to intelligent inquirers after truth, as to what the Scriptures teach regarding the penalty of sin.

The following from the pen of the late Rev. Edward White may be a fitting close to this preface and tend to show some justification for the Publication:

"There is no inquiry of more overpowering interest than this; for it bears both upon men's prospects, if evil, and upon the moral character of that Omnipotent Being 'with whom we have to do.' Nothing less indeed is involved than a reconstruction, by an inductive process, of the moral idea of Deity. The influence of either conclusion on the whole system of human thought and conduct must needs be enormous; and only a crass reprehensible thoughtlessness can pretend to make light either of the mischief wrought by erroneous opinion on the duration of future retribution, or of the beneficial effect Godward of a belief based on a revelation of immortal life rightly understood.

What is needed here beyond all else is a doctrine which rests on well-established principles of interpretation; one which meets the eye in every page of the Sacred Writings read in their simplest and most direct signification; and which will appeal to men's consciences, and fears of offended justice without the intervention of a difficult critical argument to support it.

Any supposed dogma of the Christian revelation that depends for its evidence on three or four dubious scattered phrases in the synoptic gospels, and which is not even pretended to be proved by a single plain statement in the expository writings of the three great apostles, S. Paul, S. John and S. Peter, carries on its own face decisive reasons for its rejection. Doubtless, each book of the New Testament, taken apart from the rest, suffices, if it be in any

sense a divine book, to set before the reader the grand issues of human life, in words which naturally and forcibly express those issues. It is inconceivable that any doctrine of fundamental importance can have been confided to the care of one or two of the sacred writers, to express it only once or twice in 1600 years in its fitting terms; while they themselves have everywhere else set it forth in delusive language, and all the rest of their fellow evangelists and apostles have employed words in relation to the subject which by no ordinary rule of interpretation can be made to agree with these supposed exceptional expressions. Too much stress cannot be laid on the rule that since the Sacred Writings were for the most part the work of men who were commissioned by God in different ways to address the understanding of human beings,—the law shall be observed, in interpreting them, of *adhering to the natural and proper meaning of the words which they usually employ.*"

HALIFAX, N. S., August, 1905.

ERRATA.

Page 103. For, "historic faith" read, historic fact.

Page 144. Foot note, for, "one Lord Jesus Christ" read, our Lord Jesus Christ.

Page 180. For, "It is the very life—the very blessedness which in him absolutely had no beginning," read, It is the very life—the very blessedness of God himself. That life and that blessedness which in him absolutely had no beginning.

Page 183. First line, for, "not only" read, not two only.

Page 226. For, "his church's error" read, their church's error.

Page 245. For, "on the shore of the Sea of Galilee" read, in the synagogue at Capernaum.

CHAP. VIII.—"THE LARGER HOPE" 134

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sense a divine book, to set before the reader the grand issues of human life, in words which naturally and forcibly express those issues. It is inconceivable that any doctrine

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PART FIRST.

"YE SHALL NOT SURELY DIE."

The following is a correct copy of "part first" and its appendix, of a Bible Study, called, "An Analysis of the passages of the New Testament which concern God's judgment against sin and His punishment of sinners," "signified to, after having carefully gone over it, as in their belief to be in harmony with the teaching of the Word of God," by:

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THE SCRIPTURAL DOCTRINE OF GOD'S JUDGMENT AGAINST SIN.

THE DOCTRINE OF GOD'S JUDGMENT AGAINST SIN.

AN analysis of the passages of the New Testament which concerns God's Judgment of Sin, His Punishment of Sinners; (the obligation of the Church to preach a Gospel, not only of Grace, but also, of Judgment, and the relationship of Christians to those who do not hold and teach Evangelical truth.)—This part of the Bible Study is not included in this work.

PART FIRST.

GOD'S JUDGMENT OF SIN, AND HIS PUNISHMENT OF SINNERS.

I.—God being the Creator of men, is also their lawgiver and judge; it is, therefore, His prerogative to judge sin and to condemn and punish sinners:—

1. One lawgiver who is able to save and destroy.—James 4: 12.
2. He is judge of all—Heb. 12: 23.
3. He hath power to cast into hell—Luke 12: 5.
4. He knoweth how to reserve the unjust unto the day of judgment to be punished—II Peter 2:9.
5. It is a righteous thing with God to recompense tribulation to the wicked—II Thess. 1:6-9.

II.—God sent Christ to earth to be His faithful witness, in respect to His grace and His justice. Hence Jesus added to His proclamations of mercy, most solemn declarations concerning sin and its consequence, in which He denounced sin, warned sinners, and prophesied punishment for those who should pass out of this life impenitent and unsaved:—

1. Woe unto you Scribes, Pharisees, and lawyers—Matt. 23: 14-29; Luke 11: 42-52.
2. Whither I go, ye cannot come—John 7: 34; John 8: 21.
3. He shall be denied before the angels of God—Luke 12: 9.
4. None of these shall taste of my supper—Luke 14: 24.
5. In danger of hell fire—Matt. 5: 22, 29, 30.
6. Fear him which is able to destroy both soul and body in hell—Matt. 10: 24.
7. Ye serpents; how shall ye escape the damnation of hell?—Matt. 23: 33.
8. He that believeth not shall be damned—Mark 16: 16.
9. Whosoever blasphemeth against the Holy Ghost, hath never forgiveness—Matt. 12: 31, 32; Mark 3: 29; Luke 12: 10.
10. Depart from Me, all ye workers of iniquity—Luke 13: 27.
11. Depart from Me into everlasting fire—Matt. 25: 41.
12. Cast ye the unprofitable servant into outer darkness—Matt. 25: 30.
13. These shall go away into everlasting punishment—Matt. 25: 46.

14. Thou shalt not depart till thou hast paid the very last mite—Luke 12: 58, 59.
15. Appoint him his portion with the hypocrites—there shall be weeping and gnashing of teeth—Matt. 8: 12; Matt. 13: 42, 50; Matt. 24: 51.
16. Except ye repent, ye shall all likewise perish—Luke 13: 1-3.

III.—What God thus expressed by Jesus Christ, He repeated, and emphasized, by the Spirit, through apostles and others:—

1. He will judge the quick and the dead—Acts 10: 43; II Tim. 4: 1.
2. He hath appointed a day in which He will judge the world in righteousness—Acts 17: 31.
3. He will render to every man according to his deeds—Rom. 2: 6.
4. Wrath of God is revealed from heaven against all ungodliness and unrighteousness of men—Rom. 1: 18.
5. God will take vengeance on them that know not Him and obey not the Gospel—II Thess. 1: 8.
6. Whose end is destruction—Phil. 3: 19.
7. Who shall be punished with everlasting destruction from the presence of the Lord—II Thess. 1: 9.
8. Indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil—Rom. 2: 8, 9.
9. Woe, woe, woe, to the inhabiters of the earth—Rev. 8: 13.
10. Double unto her double, according to her works; so much torment and sorrow give her—Rev. 18: 6, 7.

11. The same shall drink of the wine of the wrath of God, which is poured out without mixture; and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb—Rev. 14: 9, 10.

12. And whosoever was not found written in the Book of Life was cast into the lake of fire—Rev. 20: 15.

13. The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake of fire and brimstone, which is the second death—Rev. 21: 8.

IV.—God has not only revealed the fact that He will judge sin and punish sinners, but also, He has described the character of the punishment to be given. The nature of this punishment is set forth as varying in degree, but as being terrible in the extreme:—

1. The lost are punished with varying degree of punishment:—

1. It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city—Matt. 10: 15; Matt. 11: 24; Mark 6: 11; Luke 10: 12.

2. It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you—Matt. 11: 22; Luke 10: 14.

3. Shall be beaten with many stripes—shall be beaten with few stripes—Luke 12: 47, 48.

2. They abide in a state of spiritual death:—

1. So death passed upon all men—Rom. 5: 12.

2. Shall not see life—John 3: 36.

3. There is a sin unto death—1 John 5: 16.

4. I saw the dead—death and hell were cast into the lake of fire—Rev. 20: 13, 14.

3. They are separated from God:—
   1. Depart from Me, ye cursed—Matt. 25: 41.
   2. I know you not—depart from Me—Luke 13: 27.
   3. Where I am, thither ye cannot come—John 7: 34.
   4. Whither I go, ye cannot come—John 8: 21.
   5. Punished with everlasting destruction from the presence of the Lord—II Thess. 1: 9.

4. They go into outer darkness and into a mist of darkness:—
   1. Cast ye the unprofitable servant into outer darkness—Matt. 25: 30.
   2. To whom the mist of darkness is reserved forever—II Peter 2: 17.

5. They go into perdition:—
   1. Which drown men in destruction and perdition—I Tim. 6: 9.
   2. The day of judgment and perdition of ungodly men—II Peter : 7.

6. They perish:—
   1. That whosoever believeth—should not perish—John 3: 16.
   2. Not willing that any should perish—II Peter 3: 9.
   3. Except ye repent, ye shall all likewise perish—Luke 13: 1-5.
   4. With all deceivableness of unrighteousness in them that perish—II Thess. 2: 10.

7. They are destroyed:—
   1. He will come and destroy the husbandmen—Matt. 12: 9.
   2. He shall come and destroy those husbandmen—Luke 20: 16.

3. As natural brute beasts, made to be taken and destroyed—II Peter 2: 13.
4. Which drown men in destruction—I Tim. 6: 9.
5. Then sudden destruction cometh upon them—I Thess. 5: 2, 3.
6. Whose end is destruction—Phil. 3: 19.

8. They are tormented:—
   1. I am tormented in this flame—Luke 16: 24, 26.
   2. Shall be tormented with fire and brimstone—Rev. 14: 10.
   3. Shall be tormented day and night, forever and ever—Rev. 20: 10.

9. They are made the objects of God's punishment and vengeance:—
   1. These shall go away into everlasting punishment —Matt. 25: 46.
   2. Taking vengeance—who shall be punished with everlasting destruction—II Thess. 1: 7, 8, 9.
   3. Suffering the vengeance of eternal fire—Jude 7.

10. They endure conscious torment:—
   1. The wrath of God is revealed from heaven—Rom. 1: 18.
   2. The wrath of God cometh on the children of disobedience—Col. 3: 6.
   3. Shall drink of the wine of the wrath of God—Rev. 14: 9, 10.
   4. Indignation and wrath, tribulation and anguish—Rom. 2: 8, 9.
   5. The wrath of God abideth on him—John 3: 36.
   6. Their worm dieth not and the fire is not quenched —Mark 9: 42, 48.
   7. There shall be weeping and gnashing of teeth—Matt. 8: 12; 13: 50; Matt. 24: 51.

11. Their final place of abode is described as fire and the lake of fire:—

1. Cast into everlasting fire—Matt. 18: 8, 9.
2. Into the fire that never shall be quenched—Mark 9: 42-48.
3. Depart—into everlasting fire—Matt. 25: 41.
4. Suffering the vengeance of eternal fire—Jude 7.
5. Cast alive into a lake of fire—Rev. 19: 20.
6. Cast into the lake of fire—Rev. 20: 15.

NOTE.—It is not to be concluded, from the use of the English words "death", "perdition", "perish", "destroy", etc., in the above passages, that the Spirit predicts thereby that the unsaved in the world to come, will be, sooner or later, annihilated. The use which the Holy Spirit makes of these words in the Greek, in the Scriptures at large, quite forbids such a conclusion. The following citations, among others, which could be given, go to prove this. The Spirit declares that the Ephesians, before conversion, were "dead in trespasses and sins", (Eph. 2: 1); and yet it is clear that He did not mean by this that they were in any other condition than in the full vigor of physical and mental life; He declares that the broken wine-skins, (Matt. 9: 17), the wandering sheep, (Matt. 10: 16) the lost coin, (Luke 15: 8, 9), the prodigal son, (Luke 15: 24), had perished—for such is the wording of the Greek—and yet it is plain that any of these had not ceased to exist; He declared through Peter to Simon, "Thy money perish with thee", (Acts 8: 20); or literally, "Thy money, may it be to destruction, or to perdition, with thee"; but it is evident that he no more intended to imply that Simon, when he "perished", that is, died, would be annihilated, than that his money, at his death, when it "perished", would be annihilated. The

idea which the Holy Spirit seeks to present, in all the above passages, as He uses the various words noted, appears to be this, namely, that the thing spoken of, while still existing, had ceased to occupy the relationship to its creator or owner which was intended in the act of creation or ownership. Thus the Ephesians, being dead in trespasses and sins, were living in spiritual separation from God, their Creator, and were bringing Him no praise, or service, or glory; the wine-skins because broken, the sheep because away from the shepherd, the coin because out of the hand of the housewife, the son because afar from the home of the father, had all ceased, though still existing, to fulfil, as related to those who had possessed them, their original, true, and reasonable design, and so long as they remained thus, they were reckoned as, "dead", "lost" or "perished." What the future world does, in the case of souls never recovered here on earth from their condition of estrangement and separation from God, is to determine this condition, with its accompanying punishment, pain, and loss, beyond recovery, and thus for evermore. It is in this sense, that the Scripture speaks of souls in the world to come, as "dead", "lost", "perished", and destroyed.

V.—God has revealed the fact further, concerning the punishment of the wicked, that it will be, not only one of loss and pain, but also, one of endless duration. And it is clear that this conclusion does not depend upon the meaning to be given to those Greek words, the signification of which some persons dispute, usually translated "everlasting" and "eternal." The truth of the doctrine of endless punishment is established by other lines of Scriptural argument, and particularly, by observing that many passages in the Word of God, not containing disputed

terms, predicate eternal punishment in words which only allow of one possible meaning and interpretation. These passages fix the doctrine of endless punishment as the truth of God; and, it is in accordance with a well-recognised canon in the interpretation of Scripture to say, that all other passages upon the same subject, allowing of two apparent explanations, must have that interpretation given to them that will bring them into harmony with the passages thus established as undeniable truth. Some of the lines of argument which prove the truth of endless punishment are as follows:—

1. That there is to be an ultimate and eternal separation between the righteous and the wicked, is the natural and obvious meaning of the teaching of Holy Scriptures. This has been the conclusion reached by the great mass of the readers of the Scriptures, from Apostolic days unto the present, whether those readers have been learned or ignorant, and whether they have read the Word in its original languages or in translations of the

This natural, easily-comprehended meaning of

ripture, since its foundational truths were written by the Holy Spirit with the intention that they should be readily understood, is likely to be the right one; and the fact that the great majority of students of the Word, in every age, has firmly held that such a separation is taught, is strong evidence that the Spirit has led to this interpretation and that thus it is in harmony with the truth of God. This generally-accepted view, therefore, is not to be lightly given up, but is to be regarded as established truth, unless the most plain and indisputable evidence from Scripture is given to prove that it is not the truth. And it is not too much to say that such evidence is lacking. All the texts given in this Bible Study, hav-

ing reference to the judgments of God, go to confirm and emphasize these statements. The following texts are added because they do this in a peculiar way, inasmuch as they present in single passages of Scripture, the contrast of position and condition, in the future world, of the righteous and the wicked, thus making it openly manifest that it is the intent of the Scriptures to produce the impression upon the mind and spirit, of a final and eternal separation, hereafter, between those who are saved and those who are lost:—

1. Depart from Me, all ye workers of iniquity; there shall be weeping and gnashing of teeth, when ye shall see Abraham, Isaac and Jacob, and all the prophets in the kingdom of God, and you yourselves cast out—Luke 13: 27, 28.
2. They that were ready went in with him to the marriage, and the door was shut—He answered and said, Verily I say unto you, I know you not —Matt. 25: 10, 12.
3. Blessed is that servant, whom his lord when he cometh, shall find so doing; but if that evil servant shall say in his heart, my lord delayeth his coming—the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth—Matt. 24: 46-51.
4. These shall go away into everlasting punishment but the righteous into life eternal—Matt. 25: 46.
5. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and

shall cast them into a furnace of fire; there shall be weeping and gnashing of teeth; then shall the righteous shine forth as the sun in the kingdom of their Father—Matt. 13: 41-43.

6. Which when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away; so shall it be at the end of the world (age); the angels shall come forth, and sever the wicked from among the just—Matt. 13: 48, 49.

7. Son, remember that thou in thy life-time receivest thy good things, and likewise Lazarus evil things, but now he is comforted and thou art tormented; and beside all this, between us and you, there is a great gulf fixed—Luke 16: 25, 26.

8. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. But the fearful, and unbelieving and abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death—Rev. 21: 4, 8.

2. It is an historic fact that the Jews, in general, when Christ was on earth, held that there would be a future and final separation between the righteous and the wicked, and that the lost in the future world would remain forever in conscious endurance of the punishment of God. Christ knew this, and it is a notable fact, that He never, in all His intercourse with the Jews, contradicted or corrected this view of truth, but on the contrary,

always spoke from the standpoint of the prevailing Jewish interpretation of the Scriptures. To suppose, as some teach, that He knew that the popular belief was wrong and yet left it uncorrected, in order that the fear of everlasting punishment might produce the result of repentance and salvation, is not only inconceivable, but also, dishonoring to the person of the Son of God. Even if Christ had never taught eternal punishment, His silence, under such circumstances, would be conclusive evidence that the Jewish interpretation was correct. How much more is this the case, when He broke that silence, not to reject, but to confirm that interpretation. The following passages of Scripture show the form which the teaching of Jesus took as He addressed the Jewish leaders and people upon the subject of divine judgment against sin and sinners:—

1. Woe unto you Scribes and Pharisees; how can ye escape the damnation of hell—Matt. 23: 14-33.
2. In danger of hell fire—Matt. 5: 22, 29, 30.
3. Whither I go, ye cannot come—Jn. 7: 34; 8: 21.
4. Depart from Me all ye workers of iniquity—Luke 13: 27.
5. These shall go away into everlasting punishment —Matt. 25: 46.
6. Except ye repent, ye shall all likewise perish— Luke 13: 1-5.
7. So shall it be at the end of the world (age); the angels shall come forth and sever the wicked from the just—Matt. 13: 48, 49.
8. The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and

shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father—Matt. 13: 41-43.

3. It is made plain in the Scripture that the purpose of God in redemption is not that of universal salvation, but that of salvation according to election. While the provision of salvation and the invitation thereto are universal, the Holy Spirit has foretold that some persons in every age will reject God, and hence that God will reject them, saving only those who, contrariwise, freely accept Him. Thus the Scriptures state that the redeemed are a chosen and called-out people, and Jesus when He was on earth, repeatedly asserted, in harmony with this fact that a part, rather than the whole of mankind, would be saved. As the doctrine of election runs throughout the Scripture, and as there is not a passage in the Word which, properly interpreted, controverts this view of truth, it is right to assume that this law of God in redemption will never give place to one of a diverse kind. The following passages represent the teaching of the Word concerning the doctrine of election:—

1. Whom He did foreknow, He also did predestinate—Rom. 8: 29, 30.
2. Elect according to the foreknowledge of God—1 Peter 1: 2.
3. God hath from the beginning chosen you to salvation—II Thess. 2: 18.
4. Chosen us in Him before the foundation of the world—having predestinated us—Eph. 1: 4, 5, 11.
5. A remnant according to the election of grace—Rom. 11: 5.

6. God did visit the Gentiles to take out of them a people for His name; after this I will return—that the residue of men mig' t seek after the Lord, and all the Gentiles upon whom my name is called—Acts 15: 14-17.
7. Enter ye in at the straight gate. for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it—Matt. 7: 13, 14.
8. Then said the king to the servants, bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen—Matt. 22: 13, 14.
9. Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the straight gate; for many, I say unto you, will seek to enter in, and shall not be able—Luke 13: 23, 24.

NOTE.—There is one special passage in the New Testament which seems to some to be opposed to the doctrine of election as the permanent purpose of God, and in favor of the theory of a final universal salvation, namely, the tenth and eleventh verses of the second chapter of the Epistle to the Philippians. This passage reads as follows: "That at the name of Jesus, every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Those who hold that these words teach universal salvation, argue that the Greek preposition "en," in verse ten,

translated by the English word "at", should be translated by the word "in", as in the Revised Version, and that being translated thus, it signifies that all who bow the knee before Jesus do so in faith, as heart-worshippers, and, therefore, are saved; also, that the phrase, "under the earth", signifies that those who were confined in the under world, that is in hell, have come, at the time of which the passage speaks, to join the redeemed in this faith and heart-worship, and, thus, are themselves saved; further that the phrases, "every knee", and "every tongue", confirm this view, and prove that at the time referred to, the whole human race is in a state of salvation; and finally, that all this will be fulfilled at the end of the ages, after the white throne judgment has taken place, and the lake of fire has accomplished its work of punishment, the last being the means whereby the lost will be brought to repentance and faith, and to a final acknowledgment of Christ as Lord. But this interpretation does not appear to be the correct one, for the following reasons:—In the first place, no argument can be built up upon the meaning of the Greek word "en", for, as is well known, the preposition may be translated as correctly by the word "at" as by the word "in", (such passages as Luke 9: 31, and Hebrews 10: 12 proving this), the connection and context, as well as the meaning of the word, determining in each case what English word is to be used; in the second place, the phrase, "under the earth", while clearly referring to the lost, does not refer to them as to those who have become saved, for if they were saved they would not be under the earth, that is, in hell, but above the earth, that is, in heaven; and finally, the word, "earth" and the phrase "under the earth", prove that the period referred

to is not at the end of the ages, that is, subsequent to the white throne judgment, for at that time there is no earth besides the new earth, the present earth having passed away, and the new earth has no under-world, the former under-world, that is Hades, having been cast into the lake of fire. In other words, the passage refers to a time when the present earth is still in existence, with its three localities, above the earth, that is, heaven on the earth, as it now exists, and under the earth, that is, Hades, and it evidently points to the millennial period. And such a time, as the Scriptures declare, God will undertake to show to all that Christ is indeed the only Potentate the King of kings, and the Lord of lords. Then, at last, created beings everywhere, saved and unsaved, will acknowledge that Jesus Christ is Lord, the first class willingly and in love, the second class, by constraint and in fear, the last, as the demon spirits did when Christ was on earth, and as all the demon spirits continually do, who, before the presence of God, believe and tremble. In short, the passage teaches the opposite of universalism in salvation, and is in harmony with the doctrine of election, there being revealed in it the wicked as well as the righteous, the lost as well as the saved. It is to be noted, in addition, that the above interpretation suggests the true interpretation to be given to all similar passages, such as Matt. 17:11, Acts 3:19-21, Ephesians 1:20, 21, and Ephesians 1:10.

4. The finality of God's dealing with the wicked at the end of the world, is one of the most prominent facts in Scripture. At that time, occurs the resurrection of the wicked dead, to stand before the White Throne, and at that time also, divine judgment is meted out to the wicked, according to the deeds done in the body, that is,

while in life on earth, this eventuating in their being cast into the lake of fire. And this is the last resurrection of the wicked spoken of, and their last judgment, which, there is every reason to suppose, would not be the case if afterwards they were to repent and be saved. It is to be concluded from these facts that the second resurrection, ending in the second death, and the White Throne judgment, ending in the lake of fire, mean for the lost the final establishing of the divine decree, from which there will be no appeal and no escape. The terminology of the following Scriptures substantiates this view:—

1. It is appointed unto men once to die, but after this the judgment—Heb. 9:27.
2. The same shall judge him in the last day—John 12:48.
3. Reserved—unto the judgment of the great day—Jude 6.
4. In the day when God shall judge the secrets of men—Rom. 2:13, 16.
5. He hath appointed a day in which He will judge the world—Acts 17:31.
6. The hour of His judgment is come—Rev. 14:7.
7. They that have done evil, unto the resurrection of damnation—John 5:29.
8. I saw a great white throne, and Him that sat on it—and I saw the dead, small and great, stand before God—and the dead were judged out of those things which were written in the books, according to their works—and they were judged every man according to their works; and death and hell were cast into the lake of fire; this is the second death; and whosoever was not found written in the book of life were cast into the lake of fire—Rev. 20:11-15.

5. The Scripture nowhere holds out any encouragement that there will be opportunity in the world to come to repent and believe. On the contrary, it declares that now is the opportunity for these experiences, and it bases upon this fact, repeated exhortations to immediately repent and be saved. To suppose that God would thus solemnly and earnestly warn men, and yet hold in reserve, in the world to come, another opportunity to believe and be saved, is inconsistent with the fact that He has dealt with men, in the Scriptures, in openness and in honesty, a fact which is patent on every page of the Bible. It is to be concluded, therefore, that this life affords man his one and only opportunity of believing unto salvation:—

1. God—now commandeth all men everywhere to repent—Acts 17:30, 31.
2. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God—II Cor. 5:20.
3. To-day, if ye will hear my voice, harden not your hearts—Heb. 3:7, 8, 13, 15.
4. Now is the accepted time, now is the day of salvation—II Cor. 6:2.
5. How shall we escape if we neglect so great salvation—Heb. 2:3.
6. Except ye repent, ye shall all likewise perish—Luke 13:3.

6. It is a solemn fact that the Scriptures declare that it is possible for men to so harden their hearts against the Holy Ghost, that they may become, even in this world, reprobates. God gives such persons up to themselves and to Satan, and He plainly declares of them that

it is impossible to renew them again to repentance, and that for them there is no more sacrifice for sins. Such persons, therefore, beyond dispute, are finally and forever doomed and lost:—

1. Whosoever blasphemeth against the Holy Ghost, hath never forgiveness; but is guilty of an eternal sin—Matt. 12:31.
2. God of this world blinded their minds—II Cor. 4:3, 4.
3. God gave them up—Rom. 1:24.
4. God gave them over—Rom. 1:28.
5. Lest at any time they should be converted—Mark 4:12.
6. Vessels of wrath, fitted to destruction—Rom. 9: 18, 21, 22.
7. Made to be taken and destroyed—II Pet. 2:12, 17.
8. If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead—Luke 16:31.
9. It is impossible for these—if they shall fall away to renew them again unto repentance—Heb. 4:2-6.
10. If ye sin wilfully—there remaineth no more sacrifice for sins, but a certain fearful looking forward for judgment and fiery indignation, which will devour the adversaries—Heb. 10: 26-29.

7. Finally, it is manifest that the punishment of the wicked in the world to come is unending, because the Word of God declares it to be so, in passages whose words are so transparently clear, that they only admit of one interpretation and meaning. Of the phraseology of these and similar passages, in the original Greek, eminent

rhetoricians and theologians have said that, if the words used do not imply and state endlessness of punishment, it would be impossible to express the thought in human language:—

1. Except ye repent, ye shall all likewise perish—Luke 13:3.
2. If the righteous scarcely be saved, where shall the ungodly and sinner appear?—1 Pet. 4:17, 18.
3. Whatsoever a man soweth, that shall he also reap, for he that soweth to the flesh shall of the flesh reap corruption—Gal. 6:7, 8.
4. He that is unjust, let him be unjust still—Rev. 22:11.
5. He shall have judgment without mercy, that hath showed no mercy—James 2:13.
6. Whose end is destruction—Phil. 3:19.
7. Woe unto that man—it had been good for that man if he had not been born—Matt. 26:24.

NOTE.—The statement of our Lord in John 17:12, forever settles the question of the possible future salvation of Judas: "None of them is lost, but the son of perdition." It is to be noted that the phrase, "but the son of perdition", is eliptical, and that its full force is, that the son of perdition *is* lost. The words "son of perdition", are only otherwise connected with that awful, future man of sin, the Anti-Christ, and they are recognised by theologians as forming one of the most terrible statements, in their implication of doom, that ever escaped from the Master's lips.

8. There is a sin unto death: I do not say that he shall pray for it—1 John 5:16.

NOTE.—It is to be observed that this sin (presumably the sin of the reprobate), is so final in its character and consequences, that Christians are not permitted to offer prayer for its forgiveness. If God could forgive such sin, either in this world or in the world to come, we could rightfully pray for this class of sinners, as for all others, and that, not only while they were living, but also after they were dead. Incidentally, it is to be noted, that the logical outcome of holding that men may be saved after death, is the right and duty to pray, both for reprobates and for all men, after they are dead, an idea which is contrary to the whole spirit and teaching of the Holy Scriptures, and which goes to prove that salvation for the lost in the world beyond will never take place.

9. Where I am, thither ye cannot come—John 7:34.
Whither I go, ye cannot come—John 8:21.

NOTE.—While it is true that the Lord spoke similar words to His disciples (John 13:38), it is to be noted that He immediately added, concerning them: "But thou shalt follow me afterwards"; "I go to prepare a place for you"; (John 13:36, John 14:3). Christ never qualified His statement to the Scribes and Pharisees by any such words as these; it is evident, therefore, that, in the case of His disciples, Christ was speaking of a temporary separation; but in the case of the Scribes and Pharisees, He was speaking of one that was final and eternal.

10. Whosoever blasphemeth against the Holy Ghost, hath never forgiveness; but is guilty of an eternal sin—Matt. 12:31, 33; Mark 3:29, R. V.; Luke 12:10.

NOTE.—It is said by some that the phrase in Matt. 12:32, "Neither in this world (age), neither in the world (age) to come", limits the duration of the pronouncement

of this doom, making it to refer to this and the following age, but not to the world to come. But this does not appear to be the case. The meaning of the phrase seems plainly this: men who blaspheme against the Holy Ghost will not receive forgiveness in this present age nor in the coming, (millennial) age; that is, so long as the earth endures and there are men on earth to blaspheme. In other words, reprobates will never be forgiven, for if they will not be forgiven in life, when repentance is, in general, possible, they will certainly not be forgiven after life, when final judgment has been pronounced and repentance has become impossible, this last deduction is confirmed by noting that Christ, while He speaks, in the Matthew passage, of life experiences, makes His pronouncement of doom, in all of the passages referring to the subject, to reach far beyond the present life and world, into and through eternity itself, for it is three times recorded, that this sin of blasphemy will never be forgiven; in Matthew, "But the blasphemy against the Holy Ghost shall not be forgiven", in Mark "He that blasphemeth against the Holy Ghost hath never forgiveness"; in Luke, "But unto him that blasphemeth against the Holy Ghost, it shall not be forgiven."

11. Into the fire that never shall be quenched—Mark 9:43-48.

NOTE.—It is said by some, that the Gehenna fire, which is taken here as a type of the lake of fire, finally went out, and therefore, that the fire of the lake of fire will finally be extinguished. But this reasoning is faulty; for first, types in Scriptures are not, and are never intended to be, the full equivalents of their anti-types, and second, irrespective of the Gehenna fire, the Lord says, five times over in the passage, of the fire of God's future judgment, that that fire shall never be quenched.

APPENDIX.

Observations representing the views of esteemed eschatological teachers, concerning the meaning of the Greek words aion, and aionios, as found in the Septuagint Version of the Old Testament and in the Greek text of the New Testament, together with a list of Scriptural passages illustrating these views; also a list of authors, ancient and modern, who have held that the Greek words referred to have been used, and may be used, to predicate eternity.

I.—Remarks reflecting the views of eschatological teachers concerning the meaning of the Greek words, aion, and aionios, as found in the Septuagint and in the Greek New Testament:—

1. It is generally believed that the Greek word aion is derived from the word aei, and probably from the two words, aei and on, and that its primal meaning is "ever", or "existing ever"; hence, it is held that the word originally signified, in a strict sense, unending time: that is, eternity.

2. It is believed, at the same time, that usage finally gave the word a secondary and an alternate meaning which, expressing general indefiniteness of time, made possible the use of the word to signify a long period of time, or several long periods of time, but with, somewhere, a beginning and ending, and, therefore, time not strictly illimitable.

3. It is believed that this double usage of the word aion, prevailed among the ancient Greek writers, and that, in the time of Aristotle (B.C. 400), it being thus defined by him (De Coelo, 1, 9, 15), it had come to stand for the complete period of all existence, that is, illimitable existence, or for the complete period of each particular life, that is, limitable existence, and thus, for the

utmost measure and fulness of time of which the subject under consideration was capable; hence, it is held that the Greek writers used the word to predicate, in the first place, the fulness of illimitable time, that is, eternity, and, in the second place, the fulness of limitable time, such, among other things, as a cycle, or cycles, that is a portion, or portions, of eternity.

4. It is believed that this last usage is the one which prevailed at the time when the Seventy (B. C. 285-240), translated the Old Testament Scriptures into Greek, and that thus they found to their hand a suitable Greek word to use in interpreting the meaning of the frequently occurring Hebrew word, olam, which had been used by the divinely-inspired Hebrew writers to express the idea of time that was hidden, with its beginning and ending in obscurity, and thus, to signify, on the one hand, time without boundaries, that is eternity, or, on the other hand, time whose boundaries were almost, but not wholly obscured, that is, an indefinite portion of time, such as the whole of a single life, the whole of corporate life, as, for instance, tribal or national life, an age, or a series of ages, etc., but always, the most complete duration of existence which could be predicated of the subject under consideration.

5. It is believed, also, that this is the use which the Holy Spirit made of the word in the writing of the New Testament, thereby expressing through it, at times, the longest possible duration of illimitable time, that is, eternity, and, at other times, the fullest possible measure of limitable time which could be predicated concerning the subject in mind, such as an age, or a series of ages.

6. It is believed, therefore, that the meaning of the noun, aion, and of its adjective-derivative, aionios, as

used in the Septuagint and in the Greek New Testament, is to be obtained, not only from its primal, root meaning, but also and particularly, from the meaning which usage has given to it; and hence, it is held that the meaning of the word is to be gathered not only from the word itself, but also from the connection which it has with its context, or with passages clearly parallel with this context.

7. It is believed, further, that much of the confusion which has arisen among students, has been the result of insisting, on the one hand, that they always express eternity, or, on the other hand, that they never do, and in failing to recognise that usage has made possible the connection of the word, according to the thought of the context, with the one conception of the other; and it is held that this has led to the further confusion, among English students, of endeavoring to interpret aion, or aionios, by some fixed English word, either expressive of illimitable time, exclusively, or of limitable time, exclusively, according to the views of the translator, whereas it is a fact that the English language has no one word which is the full equivalent of the Greek word and which can express the thought which usage has given to it.

8. It is believed that the only thing which could be done in the way of translation, if the word, aion, and the related word, aionios, were to be represented by single English words, would be to anglicise the words themselves, making aion, for instance, to read, "aeon", and aionios, "aeonean", with the understanding that these words should stand, wherever used, for the fullest possible measure of time which could be predicated concerning the subject in mind. It is held, however, in place of this, as this procedure would not help the average reader, but would rather tend to confuse him, that the course

which most translators of the New Testament have taken is the correct one, namely, to make use, interchangeably, of several English words, being governed in such use, in the endeavor to bring the most prominent thought of the context into view, by the meaning of the word as suggested by that context, thus making the Greek word, when illimitable in meaning, to read, "eternal", etc., and, when limitable in meaning, to read, "age", etc.

9. To sum up and conclude, it is believed, first, that aion denotes a full and complete period, or cycle, of time, whether shorter or longer; second, that aion, and aionios, may be connected with finite things to denote the longest period of time which they may last; third, that, when not plainly limited by the nature of the subject with which they are connected, they are to be understood as denoting absolute eternity; and fourth, that the two words, alone or in combination, are to be translated into English by those words which will bring out, with the greatest clearness, the most prominent thought, whether limitable or illimitable, of the context.

II.—Passages which, in the Septuagint or Greek Old Testament, contain the words aion, or aionios, and which illustrate the double usage of these words, as representing either limitable or illimitable time, but as representing in each case the longest duration of time which can be predicated concerning the subject with which the words are connected:—

1. Some of the passages which contain in the Septuagint the word aion, or the word aionios, as the Greek translation of the various forms of the Hebrew word, olam, and which signify the fullest measure of time of which the subject mentioned is capable, but which sig-

nify, in the nature of the case, a time which is limited in duration:—

1. Unto the utmost bound of the everlasting hills—Gen. 49: 26.
2. This day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance for ever—Ex. 12: 4.
3. Then his master shall bring him to the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an awl; and he shall serve him for ever—Ex. 21: 6.
4. In the tabernacle of the congregation without the vail, which is before the testimony, Aaron and his sons shall order it from evening unto morning before the Lord; it shall be a statute for ever unto their generations—Ex. 27: 21.
5. And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office; for their anointing shall surely be an everlasting priesthood throughout their generations—Ex. 40: 15.
6. All the males among the children of Aaron shall eat of it. It shall be a statute for ever in your generations—Lev. 6: 18.
7. Ye shall take them for an inheritance for your children after you, to inherit them for a possession; they shall be your bondmen for ever—Lev. 25: 46.
8. An Ammonite or a Moabite shall not enter into the congregation of the Lord; even to their

tenth generation shall they not enter into the congregation of the Lord for ever—Deut. 23:3.

9. All these curses (upon Israel's cities, fields, basket, and stores, etc.) shall be upon thee for a sign and a wonder, and upon thy seed for ever—Deut. 28:45, 46.

10. The waters of Jordan were cut off; and these stones shall be for a memorial unto the children of Israel for ever—Josh. 4:7.

11. And Joshua burnt Ai, and made it an heap for ever, even a desolation unto this day—Josh. 8:28.

12. But Hannah went not up, for she said unto her husband, I will not go up until the child be weaned, and then I will bring him, that he may appear before the Lord, and there abide for ever—1 Sam. 1:22.

13. The leprosy therefore, of Naaman shall cleave unto thee, and unto thy seed, forever—II Kings 5:27.

14. None ought to carry the ark of God, but the Levites; for them hath the Lord chosen to carry the ark of God, and to minister unto Him for ever—1 Chron. 15:2.

2. A few of the many passages which contain in the Septuagint, the word aion, or the word aionios, as the Greek translation of the various forms of the Hebrew word olam, and which signify the fullest measure of time of which the subject mentioned is capable, but which signify, in the nature of the case, a time which is illimitable in duration, that is, eternity:—

1. Lest he put forth his hand and take also of the tree of life, and eat, and live for ever—Gen. 3:22.

2. The everlasting God—Gen. 21:33.
3. This is my name for ever—Ex. 3:15.
4. The Lord shall reign for ever and ever—Ex. 15:18.
5. For I lift up my hand to heaven, and say, I live for ever—Deut. 32:40.
6. The Lord shall endure for ever—Psa. 9:7.
7. The Lord is king for ever and ever—Psa. 10:16.
8. The counsel of the Lord standeth for ever—Psa. 33:11.
9. Thy throne, O God, is for ever and ever—Psa. 45:6.
10. For this God is our God for ever and ever—Psa. 48:14.
11. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God—Psa. 90:2.
12. But thou, O Lord, shalt endure for ever.—Psa. 102:12.
13. But the mercy of the Lord is from everlasting to everlasting—Psa. 103:17.
14. The glory of the Lord shall endure for ever—Psa. 104:31.
15. Blessed be the name of the Lord from this time forth and for evermore—Psa. 113:2.
16. The truth of the Lord endureth for ever—Psa. 117:2.
17. His mercy endureth for ever—Psa. 118:1 2, 3, 4, 29.
18. For ever, O Lord, thy word is settled in heaven —Psa. 119:89.

19. Thy name, O Lord, endureth for ever—Psa. 135:13.
20. The Lord shall reign forever—Psa. 146:10.
21. Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength—Isa. 26:4.
22. The word of our God shall stand for ever—Isa. 40:8.
23. The Lord shall be unto thee an everlasting light—the Lord shall be thine everlasting light—Isa. 60:19, 20.
24. Thou, O Lord, remainest for ever—Lam. 5:19.
25. His kingdom is an everlasting kingdom—Dan. 4:3.
26. His dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed—Dan. 7:14.

3. Some passages which in the Greek New Testament, contain the word aion, or the word aionios, and which signify the fullest measure of time of which the subject mentioned is capable, but which, in the nature of the case, signify a time which is limited in duration, such as an age, or a series of ages, or such as, by implication, the world as it is in this present age:—

1. Neither in this world or in the world to come—Matt. 12:32.
2. The care of this world—Matt. 13:22.
3. The harvest is the end of the world—Matt. 13:39.
4. So shall it be in the end of this world—Matt. 13:40.
5. So shall it be at the end of this world—Matt. 13:49.
6. What shall be the sign of thy coming, and of the end of the world?—Matt. 24:3.

7. Lo I am with you alway even unto the end of the world—Matt. 28:20.
8. The cares of this world—Mark 4:10.
9. The children of this world are in their generation wiser—Luke 16:8.
10. The children of this world marry and are given in marriage—Luke 20:34.
11. Be not conformed to this world—Rom. 12:2.
12. Where is the disputer of this world? Hath not God made foolish the wisdom of this world? —1 Cor. 1:20.
13. Not the wisdom of this world, nor of the princes of this world—1 Cor. 2:6.
14. Which none of the princes of this world knew— 1 Cor. 2:8.
15. If any man among you seemeth to be wise in this world—1 Cor. 3:18
16. In whom the God of this world—II Cor. 4:4.
17. That He might deliver us from this present world—Gal. 1:4.
18. Not only in this world, but also in that which is to come—Eph. 1:21.
19. Wherein—ye walked according to the course of this world—Eph. 2:2.
20. Against the rulers of the darkness of this world —Eph. 6:12.
21. Charge them that are rich in this world—1 Tim. 6:17.
22. Demas—having loved this present world—II Tim. 4:10.
23. Teaching us that denying worldly lusts, we should live soberly— in this present world— Titus 2:12.

24. By whom also He made the world—Heb. 1:2.
25. The powers of the world to come—Heb. 6:5.
26. Through faith we understand that the worlds were framed—Heb. 11:3.

NOTE.—The word "world" in some of the above passages is misleading, and it should give place to the word "age", as indicated by the Revised Version.

4. A few of the passages which, in the Greek New Testament, contain the word aion, or the word aionios, and which signify the fullest measure of time of which the subject mentioned is capable, but which, in the nature of the case, signify a time which is illimitable in duration:—

1. But when He saw a fig tree in the way, He came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever; and presently the fig tree withered away—Matt. 21:19.
2. But whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin—Mark 3:29. R. V.
3. The servant abideth not in the house for ever: but the Son abideth ever—John 8:35.
4. Verily, verily, I say unto you, if a man keep my sayings he shall never see *death*—John 8:51.
5. But whosoever drinketh of the water that I shall give him, shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting *life*—John 4:14.
6. And I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand; my Father which gave them me is greater than all; and no man is able to

pluck them out of my Father's hand—John 10: 28, 29.

7. And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever—John 14: 16.

8. The things which are seen are temporal; but the things which are not seen are eternal; for we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens—II. Cor. 4: 18; 5: 1.

9. Unto Him be glory in the Church and in Christ Jesus unto all generations, for ever and ever——Eph. 3: 21.

10. Who is made, not after the law of the carnal commandment, but after the power of an endless life; for He testifieth, Thou are a priest for ever after the order of Melchizadek—Heb. 7: 16, 17.

11. Being born again—by the word of God—which liveth and abideth for ever;—but the word of the Lord endureth for ever—1 Pet. 1: 23, 25.

12. To Him be glory for ever- Rev. 1: 6.

NOTE.—The above passages are cited, not because they exhaust those which predicate eternal existence, but because they prove beyond doubt, by their peculiar wording, that the Holy Spirit has used the word aion, and the word aionios, to predicate a never-ceasing time. Thus the conclusion is rightfully established that these words are used, not only here but also elsewhere, as may be indicated by the context of the passages in which they occur, to express the conception of eternity.

5. The passages which, in the Greek New Testament, contain the word aion, or the word aionios, and which, signifying the longest duration of time of which the subject mentioned is capable, predicate, as judged by the context and parallel passages, unending, conscious punishment for those who die impenitent and unsaved:—

1. Cast into everlasting fire—Matt. 18:8.
2. Depart—into everlasting fire—Matt. 25:41.
3. These shall go away into everlasting punishment —Matt. 25:46.
4. In danger of eternal damnation—Mark 3:29.
5. Punished with everlasting destruction—II Thes. 1:9.
6. Eternal judgment—Heb. 6:2.
7. Mist of darkness is reserved for ever—II Peter 2:17.
8. Suffering the vengeance of eternal fire—Jude 7.
9. To whom is reserved the blackness of darkness for ever—Jude 13.
10. The smoke of their torment ascendeth up for ever and ever—Rev. 14:11.
11. Her smoke rose up, for ever and ever—Rev. 19:3.
12. Shall be tormented day and night, for ever and ever—Rev. 20:10.

III.—Some of the ancient Greek writers who used the words, aion, and aionios, to express the idea, not only of finite, but also of infinite, endless time, that is, eternity:—

NOTE.—The names of the Greek writers, Church Fathers, etc., which follow, are taken, for the most part, from the book, "Doom Eternal", by the Rev. Junius B. Reimensnyder, (Funk and Wagnalls, New York), where

the quotations which warrant the use of the names in this connection may be seen and verified.

1. Euripides (B. C 480-406).
2. Aristotle ((B. C. 400).
3. Plato (B. C. 429-348).
4. Diodorus Siculus (B. C. 63).
5. Philo (A. D. 50).
6. Phavorinus (A. D. 161-180).
7. Marcus Aurelius (A. D. 161-180).

IV.—The Church Fathers who held, both because of the meaning of the Greek words, aion and aionios, and because of the general teaching of Holy Scripture, that God's punishment of the wicked in the future state is eternal:—

1. Clement of Rome (A. D. 96).
2. Barnabas (A. D. 100).
3. Ignatius (Bishop of Antioch, A. D. 110).
4. Hermas (A. D. 150).
4. Polycarp (Disciple of John; martyred A. D. 167).
6. Justin Martyr (A. D. 89-164).
7. Tatian (A. D. 170).
8. Theophilus (Bishop of Antioch, A. D. 180).
9. Irenaeus (Bishop of Lyons, A. D. 130-202).
10. Tertullian (A. D. 166-240).
11. Hippolytus (Bishop of Rome; A. D. 234).
12. Minucius Felix (A. D. 200).
13. Syprian (Bishop of Carthage; A. D. 200-258).
14. Lactantius (died A. D. 330).
15. Athanasius (Patriarch of Constantinople; A. D. 296-373).
16. Cyril (Patriarch of Jerusalem; A. D. 315-336).
17. Basil the Great (Bishop of Caesarea, A. D. 329-379).

18. Gregory Nazianzen (Archbishop of Constantinople, A. D. 328-389).
19. Ambrose (Archbishop of Milan; A. D. 340-398).
20. Jerome (A. D. 331-420).
21. Chrysostom (Patriarch of Constantinople; A. D. 344-407).
22. Augustine (Bishop of Hippo; A. D. 354-430).

NOTE 1.—To these names might almost be added the name of Origen (A. D. 185-254), who, though he held the theory of a pre-existence of souls, and also, of an interchange between fall and redemption in a future state, the saved lapsing into hell and the lost gaining heaven, was obliged to admit that the grammatical sense of the Scriptural terms (concerning God's judgments) teaches an everlasting and inextinguishable fire. The only way Origen finally reconciled this view with his theory of possible escape from the eternity of future punishment was by concluding that, "the Scriptures are of little use to those who understand them as written." For his allegorical method of treating the Scriptures and the conclusions this led him to, Origen, in spite of his piety and great learning, was considered and declared to be a heretic. Dr. Schaff says of him that, "he can by no means be called orthodox, either in the Catholic or Protestant sense."

NOTE 2.—It will be seen from the above list of names, that the Church Fathers, in general, held the doctrine of the eternal future punishment of the wicked, and that thus the doctrine can be traced back to the days immediately succeeding the times of the Apostles. The most eminent Church historians, such as Neander, Gibbons, Lecky, Shedd, Schaff, and Hodge, admit this. They also unite in holding that the doctrine of eternal punish-

ment has been, undoubtedly, the generally accepted view of the Church of all time.

V.—Some eminent translators, who have held that the Greek words, aion and aionios, as used in the Scriptures, express the thought of eternity; and who have also held, thus and otherwise, that the Scriptures teach the doctrine of the eternal future punishment of the wicked; also a list of the Personal and Church Creeds which express and teach the same:—

I.—TRANSLATORS—

1. The Seventy (B. C. 285-240).
2. Jerome (A. D. 331-420).
3. Wycliffe (A. D. 1380).
4. Tyndale (A. D. 1526).
5. Luther (A. D. 1483-1546).
6. King James' Translators (A. D. 1611).
7. Alford.
8. Young.
9. Rotherham.
10. Connybeare & Howson.
11. English and American Committees (1884).

II.—PERSONAL AND CHURCH CREEDS—

1. Irenaeus (A.D. 130-202).
2. Justin Martyr (A. D. 164).
3. Tertullian (A. D. 166-240).
4. Basil the Great (A. D. 329-379).
5. The Athanasian Creed (A. D. 434).
6. Ausburg Confession (A. D. 1530).
7. Thirty-nine Articles (A. D. 1562).
8. Heidelberg Catechism (A. D. 1563).
9. Symbola Romana (A. D. 1563).
10. Symbola Graeca at Russica (A. D. 1643).

11. Westminster Confession of Faith (A. D. 1643).
12. Articles of Agreement, Evangelical Alliance.

NOTE.—It will be seen from the above that the credal testimony of the Church, from post-Apostolic days until the present, has been in favor of the doctrine of the everlasting, future punishment of the wicked.

Summary and Exhortation by the Spirit through the Apostle Peter:

Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless.

The persons whose names are added below—the clerical members of the China Inland Mission, Council for North America, and others—have carefully gone over the preceding Bible Study, and have signified that they

believe it to be in harmony with the teaching of the Word of God:

Rev. Robert Wallace, Belleville, Ont.
Rev. T. C. Des Barres, Toronto, Ont.
Rev. Elmore Harris, D. D., Toronto, Ont.
Rev. D. McTavish, D. Sc., B. D., Toronto, Ont.
Rev. H. M. Parsons, D. D., Toronto, Ont.
Rev. Thos. Wardrope, D. D., Guelph, Ont.
Rev. W. J. Erdman, D. D., Philadelphia Pa.
Rev. R. A. Torrey, D. D., Chicago, Ill.
Prof. W. H. Marquess, D. D., Louisville, Pres. Theological Seminary, Louisville, Ky.
Prof. W. G. Moorehead, D. D., President United Pres. Thelogical Seminary, Xenia, Ohio.
Prof. James Orr, D. D., United Free Church College, Glasgow, Scotland.

PART SECOND.

"Thou Shalt Surely Die."

Hebrew: "Dying Thou Shalt Die."—Margin A. V.

" Who most examine, most believe.
Parts, like half-sentences, confound; the whole
Conveys the sense, and God is understood."—YOUNG.

EXAMINATION, ETC., OF "BIBLE STUDY" CONTAINED IN PART I.

PREFATORY NOTE.

It will appear obvious to every reader of the Pamphlet, of which the foregoing is a copy, that the supreme object of it is: to establish the doctrine of the everlasting punishment of the wicked, and to prove that the Scriptures clearly teach that dogma. This inquiry is an endeavour to show that "Bible Study" has failed to prove these, and that the doctrine of the unending punishment of the wicked is not to be found in the Word of God; to establish which the positions taken, are:

1st. That the Bible does not teach that the soul has inherent immortality.

2nd. That eternal life, which includes immortality, is alone the gift of God through the Lord Jesus Christ.

3rd. That the sufferings of the lost are not everlasting.

4th. That these sufferings will end in death, as it is written: 'The soul that sinneth it shall die'; 'die' signifying 'the second death'.—This, the doctrine of a second death, is believed by the writer to be in evidence throughout the whole of the Scriptures, *i.e.*, death taken to mean, that the soul or spirit of the finally impenitent sooner or later will be destroyed, in some such manner as the corporeal body at death is destroyed and loses its identity.

These four propositions will be found interwoven in this Examination.

PRELIMINARY.

"Foundation truths were written by the Holy Spirit with the intention that they should be readily understood."—BIBLE STUDY.

"If the Bible consists of a mass of Hebrew and Greek words which are to be taken in non-natural senses when treating on the most important topics, surely it is poetry to speak of it as 'revelation.'"

The postulates I, II, III, IV in the 'Study', being accepted by most Christians, and not considered distinctively pertinent to the main question, and being maintained in the Examination, are not noticed here. The passages cited to support them and the sub-postulates of IV, are also passed over, as nearly all, if not all of them, occur in connection with subsequent postulates, under which they are considered or referred to.

Before proceeding to the consideration of the fifth postulate, the 'note' at close of the fourth postulate of the 'Study' calls for notice. It declares:

"That the use which the Holy Spirit makes in the Greek in the Scriptures at large, of the English words, "death", "perdition", "perish", "destroy", etc., forbids us to conclude that He thereby predicts in the passages appended to the postulate, that the unsaved in the world to come will be sooner or later annihilated; to prove which, Eph. 2:1, Matt. 9:17, 10:16, Luke 15:8, 9, 24, and Acts 8:20, are quoted. Then it is said . . "That the idea which the Holy Spirit seeks to present", as He uses the various words noted: "dead", "lost", "perished", in Eph 2:1 etc., appears to be this, namely, that the thing (or creature) spoken of, while still existing, had ceased to occupy the

relationship to its owner which was intended in the act of creation or ownership, . . . and so long as they remained thus, they were reckoned (though alive or existing), as "dead", "perished", or "lost"; and what the future world does, in the case of souls never recovered here on earth from their condition of estrangement and separation from God, is to determine this condition, with its accompanying punishment, pain, and loss, beyond recovery, and thus for evermore. It is in this sense that the Scripture speaks of souls in the world to come as 'dead", "lost", "perished", and "destroyed".

By reference to the note it will be seen that the above is a fair summary of it. This remark is believed to be applicable to all subsequent quotations from the 'Study'.

It would be a wearisomeness to the reader, and lead to much digression to remark here upon the passages, Eph 2: 1, etc., as the main point or object of the 'note' is to guide or direct the reader of the pamphlet as to the use or signification of certain words frequently occurring in it, as they are said to be used in "the Holy Scriptures at large".

These words are: death, lost, perished, etc., and are used in the Bible in several senses: two of these are: original or natural, and figurative or metaphorical, but it is believed that everywhere, in whatever sense used, the idea of the root signification of the words is present to the mind.

As to the words in the passages referred to, even if conceded that they are used in a figurative sense, or, as it is claimed, in a 'biblical' sense, it does not follow that they are used in relation to the future of the souls of the wicked, and indeed, it is denied that the Scriptures "*at large*" teach that they are used in the sense contended for,

and many passages might be cited which would demand that they be taken in the original and natural meaning of the words, and clearly show that the Holy Spirit so meant to use them. It seems superfluous to present proof of this, but it is called for; so, for instance, when God *destroyed* the "cities of the plain", were not Sodom and Gommorah as cities annihilated? or, did not the "old (skins) bottles" referred to, when they burst, "perish", as bottles? Take another word mentioned in 'the note' —"death", the death of the body, so often spoken of in the Word. It is supposed that no one can conceive of an absolute annihilation or "reduction of anything to nothing", which is the original and etymological meaning of "annihilation". But the word is to be understood as a destruction of the form or peculiar distinctive properties of anything". What, then, does the death of the body in Scriptural phraseology mean? Surely (the doctrine of the Resurrection is not lost sight of) destruction, annihilation. "Dust thou art and unto dust shalt thou return", so the sense of the words "perish", "lost", etc., as used by the Holy Spirit must be learned from the passages and the contexts in which they are found. A correct knowledge of the significance of the words employed is basal to the intelligent apprehension of any truth, scientific, moral, or religious; and it might well be expected that with reference to such an important subject, as the future destiny of the soul, the ever blessed God would set it forth in language clear and unmistakable. It is believed that He has done so. "Fundamental truths were written by the Holy Spirit with the intention that they should be readily understood". Yes, when the Scriptures speak of a bird, a fish, or life and death, they mean a bird, a fish, and life and death. It is not meant

by this that there are no mysteries in the Word, for as some one in substance has said: "It has depths in which an Archangel might swim, and shallow places where a child may wade". But all essential truths are believed to be clear and plain. What, then, is to be thought of this demand which is made upon the reader at the very threshold of the 'Study'? It seems to say to him: "Revise your vocabulary, for where the future punishment of the wicked is referred to, and the words "death", 'perish", "destroy", etc., are met with, as you read, have the thought before you of unceasing pain, misery and suffering, for so the words are used in that connection in Scripture." What *is* such teaching? but to follow the example of the Roman Catholic priesthood with reference to the Scriptures, who, it is said, tell the members of their flocks: "You may read your Bibles, but you must interpret their meaning as we teach".

It might be supposed uncandid to pass the passages cited in the note in such an apparently summary way, so it may be well to refer briefly to them, viz.: Eph. 2: 1 declares that the Ephesians, before conversion were 'dead through trespasses and sins", and yet were alive. The passage in which this phrase occurs is considered in Chapter 1; suffice it to say here, that it may be taken in a four-fold sense, viz., figurative, legal, moral, and a real sense, this last, as God, and Paul viewed the Ephesians, and himself, dead, prospectively so, as being beyond all human deliverance.

Matt. 9: 17: "The broken wine skins *perish*, because burst." Certainly as bottles they were for ever destroyed, annihilated. The illustration was used to figuratively express the incongruity of His disciples fasting while He, the bridegroom, was with them.

Matt 10:16: "I send you forth as sheep in the midst of wolves." This does not appear to need any comment.

Luke 15:8, 9, 24: "I have found the piece which was lost"; "Thy brother was dead and is alive, lost and is found". The 'Study' adds, referring to the prodigal son: "had perished"—for such is the wording of the Greek."

These, from Luke, are figurative expressions to set forth a blessed Scriptural truth contained in the first verse of the chapter, which was uttered by foul lips: "This man receiveth sinners and eateth with them". Notice how the Holy Spirit uses the word "perish" even in this chapter, verse 17: "I perish here with hunger", which is surely equivalent to, "I die with hunger"; so "perish" and "perished" are figurative expressions conveying the idea of death.

Acts 8:20: "Thy money perish with thee"—an expression of horror and holy indignation by Peter, at the thought suggested by Simon "that the Holy Ghost—the gift of God—could be purchased with money."

Postulate V, in its preamble, affirms most positively "that the punishment of the wicked is not only one of pain and loss, but one of endless duration".

This postulate may be called the threshold or entrance of Part I, which has been named "Ye shall not surely die", and the note at the close of Postulate IV may well be called its preface, which is mainly taken up with directions as to the interpretation to be put upon, or the use to be made of certain words occurring in "Bible Study". So it may not be out of place, as the Examination under the name "Thou shalt surely die", is about to be entered upon, to follow the example thus set, as it is most vital to the discussion of any subject to have a clear under-

standing of the words or terms used, and is especially needful in this enquiry. So the reader is asked—not flippantly—to take with him the vocabulary of his youth, and as he proceeds, when the future punishment of the wicked is the subject under consideration, and the words "death", "perdition", "perish", "destroy", etc., appear in connection therewith, he is to understand them in their ordinary acceptation; that "death" means death, with all its long or short duration of sufferings in its approaches and termination, and resembles what is included in the sufferings, mental and physical, so often seen in the dying or death of the body; and so with the words "perish", "destruction", etc., when found in the same connection; and when so used in the Scriptures have the same meaning as death, being manifestly often used interchangeably with that word. And, when the subject is, the future gracious rewards of the righteous, and the words "life", "live", "eternal life", "salvation", "immortality", are used in connection with them, the reader is to think and remember that they, too, mean what they say—that "life" means life, with all the untold and ever-increasing blessednesses of the saved to all eternity. In other words, that death *is* death, and life *is* life; for wherever found in sacred or 'profane' writings, these words are antithetical, always and ever, whether used in a "Biblical", natural, or metaphorical sense.

CHAPTER I.

The Scriptural Use of the Words "Life," "Death," Etc.

"To penetrate the secret of man is to discover the truth of God."

As has been shown in the preliminary chapter that much, very much depends in this discussion upon the correct view of the use which the Holy Spirit makes of the words life, death, perish, destroy, etc., and as, by the contexts and scope of the passages in which they are found, alone, can this be determined. To the Scriptures the appeal must be made:

1st. As to the use of the words life, death, and their derivatives, the writer believes that they are used in five senses, at least, in the Word of God, and that the particular sense in each case may easily be learned from the passages in which they occur, that even when used in other than their literal sense the idea of the root meaning is contained in them. These five senses are as follows, viz.:—

(1) Literal or original, *i.e.*, as ordinarily understood, regarding life,—existence; as to death, non-existence, or extinction of being.

(2) Figuratively, or metaphorically, for instance, as to life, "No man shall take the mill, or upper millstone to pledge; for he taketh a man's life to pledge"; as to death: "I am forgotten as a dead man", "Abroad the sword bereaveth, at home there is as death."

(3) Moral or spiritual,—referring to character and conduct, the emotions and passions. As to life: "Even so we also should walk in newness of life"; as to death: "Reckon ye also yourselves as dead unto sin".

(4) Forensically, legally: "Through one act of righteousness the free gift came upon all men to justification of life"; "I through the law am dead to the law by the body of Christ".

Regarding this sense of the use of the word death, Matthew Henry, in his commentary on John 3:14-18, says: "Sinners are dead men on a two-fold account". One of these is, "As one justly condemned to die for an unpardonable crime, as a dead man, he is dead in law".

(5) The words life and death are used regarding future conditions and positions, whether contingent or certain, as if present or existing; for instance, in such language as that used by the ruler who came to Jesus, saying, "My daughter is even now dead", meaning that she was beyond recovery or human aid; and the words of God to Abimelech. "Thou art but a dead man, because of the woman which thou hast taken, for she is a man's wife." (There is a similar use of language in John 10:16: 'Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice". Some of these, it may be believed, are not yet in existence; yet Jesus says, "I have other sheep.") As regards this sense of the use of the word death, Matthew Henry says, "As one that is mortally wounded, or sick of an incurable disease is said to be a dead man, for he is dying; and so Christ came to save us, by healing us, as the brazen serpent healed the Israelites." Who when bitten of serpents were certain of death. In the same connection he says:

"The salvation offered is complete. (1) They (believers) shall not perish, shall not die of their wounds, though they may be pained and ill frightened, "iniquity shall not be their ruin". But that is not all. (2) They shall *have eternal life*. They shall not only not die of their wounds in the wilderness, they shall reach Canaan, they shall enjoy the promised rest".

(As is well known, Matthew Henry held what are called the "orthodox" views of life and death, regarding the righteous and the wicked.)

As to the first four significations, it is assumed that all are agreed as to the fact that the words are so used in Scripture; and the only divergence is as to the content of the words when used in the last—the fifth sense. It is not to be supposed that any one can comprehend or even apprehend more than a very small part of what is included in "life", "eternal life"; but this much may be affirmed, that it has ever in it the idea of existence.

It seems evident that sometimes when the Holy Spirit makes use of the word life with reference to the believer, the thought is present, as to what he is to be *when* the "hope of eternal life, which God, who cannot lie, promised before times eternal" shall be realized, and which, in Matt. 25:46, the righteous are said to *go* into, *i.e.*, as if they were only entering upon it; and in Jude 21 we read: "Keep yourselves in the love of God, *looking for* the mercy of our our Lord Jesus Christ *unto* eternal life"; and other passages speak of it as if the believer possessed it now; for instance, "He that liveth and believeth in me shall never die", and, "He that believeth on Him that sent me hath eternal life, ... hath passed out of death into life".

So it would appear, and there is no contradiction, that the Scriptures speak of an eternal life here, and of another (both one as the sapling and the tree are one) in the future, fuller, grander, more glorious: "We shall be like Him"—Jesus, "The eternal life, which was with the Father, and was manifested unto us". The point is. that a life possessed and a life in reversion are spoken of as one in the Scriptures, as "the life", the "eternal life".

Salvation, which is included in eternal life is also referred to in this duplex manner, *i.e*, a salvation possessed and a salvation in the future: As to the former, believers are said to *be* saved; for instance, "By grace ye *have been* saved"; "According to his mercy he *saved* us". As to the latter, Paul says to, and of himself and the Roman Christians: "Now is our salvation *nearer* than when we first believed"; and Peter speaks of the believer's salvation as in progress: "Receiving the end of your faith, even the salvation of your souls"; or, the true meaning of this latter passage may be: by faith you receive, accept, consciously possess, as if you had it, that which is laid up for you, *i. e.*, the "nearer salvation" which Paul refers to, —'Faith is the assurance, or the giving substance to, of things hoped for, the proving, or test of things not seen.')

There seems to be somewhat of an analogy to these uses of the words life and salvation with reference to the righteous; and the uses of the word death and its cognates regarding the wicked while unregenerate; that is, as viewed by God, and also experienced by awakened sinners; and Scripture seems to declare that there is a death possessed and a death in the future, yet one, misery here, misery beyond; the former ends by death. May not, shall not, the latter also come to an end in the same way?

The Holy Spirit, by Paul, says of the Ephesian Chris-

tians: "Ye were dead through tresspasses and sins". Here the word 'dead' may figuratively be used, and may also have a moral signification; but is there no more included in the phrase in which it is found, and as shown by the context? For he also says of himself, and to, and of whom he wrote: "We were by nature children of wrath, even as the rest." Are we not here implicitly taught that "children of wrath" and "dead in trespasses and sins", are used interchangeably, *i.e.*, two definitions of one state; that of condemnation, the 'wrath' indicative of the emotion, displeasure or attitude of God, from whence the punishment—death—proceeds. Paul seems throughout his writings so to view the condition of men in their natural state. Writing to the Christians at Rome he said: "If ye live after the flesh ye shall die." Surely the death of the body was not meant, which was certain in any case; so here, he understood it to mean a state of condemnation involving in its completeness a real death, and potentially such, because being under the sentence of death from which he and the Ephesian Christians had been delivered. The three days' blindness of Paul at his conversion may suggest how very real this state was; to him, then, it was doubtless felt to be wrath and death. Can it be possible that his condition and feelings then were before his mind, as he wrote: "Ye were dead"; "*We were* by nature the *children* of wrath, even as the rest; and, remembering "The rock whence he was hewn, and the hole of the pit whence he was digged"?

Paul, speaking of the believing Thessalonians and himself, says, "God hath appointed us not unto wrath." This expression may be compared with a similar phrase found in Psalm 102:20: "To loose those that are appointed to death". This may refer to, but does not seem to refer

to temporal death. But the point to be noticed is, that the verbal translation of the Hebrew is, "The children of death." Is death here personified, as it is elsewhere in the Bible? And are all in their natural state viewed by God as belonging to death? What does the whole scope of Scripture imply on the subject? What did all the animal sacrifices typify? Verily, life for life, in all, antetedeluvian, patriarchical, and Jewish: death and blood in all. What does the sacrifice of the Lord Jesus mean? Who shall or can give a full reply to this question? But was it the redemption price of the body? Was it the body only that sinned, and so came under the curse—"Dying thou shalt die", "The soul that sinneth it shall die"? Or was it to deliver man as man, an integer, from death—the penalty of sin, that he came?

The consideration of the following passages may throw some light on the use of the words life and death, viz.: Matt. 16: 24-27, Mark 8: 34-38, Luke 9: 23-26: "And he said unto all, If any man would come after me let him deny himself, and take up his cross daily, and follow me. For whosoever would save his life shall lose it; but whosoever shall lose his life for my sake, the same shall save it. For what is a man profited, if he gain the whole world, and lose or forfeit his own self?"—"lose himself, or be a castaway", "For the Son of Man shall come in the glory of his Father with his angels; and then shall he render to every man according to his doing."

These passages, viewing man as an integer, mean just what they say; the "life" or "soul" in both members of the sentences must be taken in the same sense. Two interpretations of life and the expressions regarding it, in these passages, have been given: (1) The expressions may be viewed figuratively, thus—He that will

please and serve himself, will be disappointed, will lose what he seeks: He who will serve and please God, denying himself, will gain, find, what the other loses, *i.e*, in serving God he is really serving himself, in the highest and best sense. This is certainly a truth, for "Man's chief end is to glorify God, *and* to enjoy Him for ever." The latter as sure as that the shadow follows the substance. 2nd view: consider man as complex, *i.e.*, two parts; then, the man who serves and pleases himself, and saves himself, in this world, from that which would lead to the loss of his temporal life, will lose his soul (eternal life?); while the one who denies himself, even to the death of the body, as Christ did—for it is in connection with His own death that this exhortation is given—finds, saves, his life, his soul, for ever.

A third view is here offered, which includes and embraces the other two, viz.: Take the passages in their obviously natural sense, viz., that they refer to man, just as he was when Christ spoke the words, and as those addressed would understand them, and as Luke gives it, with reference to the one who refuses to deny himself, will '*lose himself*' or be a castaway;—R. V., "lose or forfeit his own *self*", and as John puts it regarding the other, "*he keeps* it unto life eternal." Here, as plainly as in Eden, is continued existence declared to hinge on obedience to God's commands, or moral conduct.

2nd. As to the use of the words perish, destroy, consume, etc. It may suffice to examine one or two of these as a guide respecting the others. We shall take, perish, destroy, and their derivatives.

It is denied that the idea of death, in the ordinary sense—meaning extinction of being, is contained in them,

when used in connection with future punishment; indeed, it is said by "Bible Study" that "The use which the Holy Spirit makes of these words in the Greek *in the Scriptures at large*, quite forbids such a conclusion." We shall enquire how perish, and destroy, are used in the Bible.

Exodus 19: 12, 21: "Whosoever toucheth the mount shall be surely put to *death*." "Go down, charge the people, lest they break through unto the Lord to gaze, and many of them *perish*."

Death and perish are here used interchangeably. Also, in 1 Sam. 26: 10: "His day shall come to die, or he shall go down into battle and perish."

Daniel 2: 12, 13, 18: "The king commanded to *destroy* all the wise men of Babylon; so the decree went forth, and the wise men were to be *slain*. Daniel and his companions desired mercies of the God of heaven, that they should not *perish* with the rest of the wise men of Babylon."

Destroy, slain, perish; synonymous, and all meaning, die. Compare, with these Daniel passages, Luke 13: 1-5: "There were present at that season some that told him of the Galilaeans, whose *blood* Pilate mingled with their sacrifices, . . . except ye repent ye shall all in like manner, or likewise *perish*, ... or those eighteen upon whom the tower in Siloam fell and *killed* them, . . . except ye repent ye shall all likewise *perish*": and the conclusion must be that the Holy Spirit does use the words perish, destroy, throughout the Scriptures in their usual sense.

Psalm 73: 27: "They that are from thee shall perish."

How perish? Good and bad died; so this refers to the soul.

Luke 11:51: "From the blood of Abel to the blood (*death*) of Zachariah, who *perished* between the altar and the sanctuary."

Death and perished used interchangeably.

1. Cor. 15:18: They also, who have fallen asleep—died—in Christ, have perished."

Paul, by the Holy Spirit, appears to have used "asleep" (never to awake), "perished", synonymously, signifying: put an end to, as to their being as men, for he was writing of the resurrection, which some of those to whom he wrote denied.

Isaiah 1:28: "The destruction of the transgressors and the sinners shall be together, and they that forsake the Lord shall be consumed."

Does this refer to the bodies or souls of the wicked, or to both?

Prov. 19:9: He that uttereth—Heb. "breatheth out" —lies shall *perish*."

"All liars, their part shall be in the lake that burneth *with fire* and brimstone; *which is* the second *death*."

When we read such passages as "The wages of sin is death", "If ye live after the flesh ye shall die", "One of these little ones perish", "Ye shall all likewise perish", "Whose end is destruction", and the passages previously cited, would it be pertinent to ask when did the change take place in the use of the words in question, from meaning extinction of being, to everlasting existence in misery? and where is the change noted?

Only one passage more; for examples might be given to wearisomeness. Rom. 9:22: "Vessels of wrath fitted

unto destruction." Does destruction, perish, etc., in any case or in any sense, ever involve, or contain the idea of continued, *endless* existence, as to the being or thing spoken of? At least, it may surely be said to be impossible on any reasonable grounds, to eliminate from these words the ordinary signification of "death". Again: Can the significance of "death" wherever used, be exhausted if the idea of extinction is left out?

"The adage that the literal sense is presumptively the true one, has been held by all interpreters. Thus Luther says: "That which I have so often insisted on elsewhere, I here once more repeat, that the Christian should direct his first efforts towards understanding the literal sense (as it is called) of Scripture, which alone is the substance of faith and theology." And Dean Alford says: 'A canon of 'interpretation which should be constantly borne in mind is that a *figurative* sense of words is never admissible except when required by the context.'"

To the writer there seems a persistent, continuous, and wholesale disregard of this canon in its application to the soul and its destiny, as everywhere taught in the Bible; as, for instance, Prof. Orr says of Annihilation, that "it misses the true significance of "life" and "death" on *Bible terms*." It is humbly submitted that with this "orthodox" signification given to these words, comes a distortion of the meaning of the simple words: perish, destroy, consume, devour, etc., with their derivatives, so constantly used in the Scriptures in connection with the wicked.

If death does not mean to die, but live; if perish, to be destroyed, does not mean annihilation, may we not say, living does not mean to live? and are not both suppositions unreasonable?

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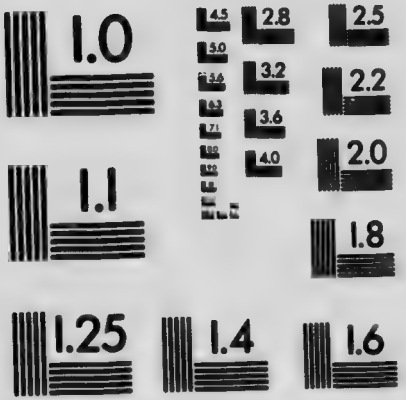

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Admit "the true significance of 'life' and 'death' *on* "Bible terms", and "a flood of light falls on the whole system of Christian doctrine respecting the Fall of Man, the Incarnation, the Atonement, the Resurrection, Regeneration, Salvation, Life Eternal, and Future Judgment by Destruction."

CHAPTER II.

Conditional Immortality.

"In the day thou eatest thereof thou shalt surely die." Gen. ii. 17.

"And now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever." Gen. iii. 22.

"In the way of righteousness is life; and in the pathway thereof there is no death." Prov. xii. 28.

"Man was made neither mortal nor immortal. He was not made so that he must die, nor was he so made that he could not die." Dr. A. B. Davidson.

It is with the belief ever present to the mind, regarding the use of the words "life", "death", "perish", etc., as set forth in the previous chapter, that this examination proceeds; and when it is affirmed, as in the postulate under consideration, that the sufferings included in the punishment of the wicked are of endless duration, the conclusion on such a hypothesis is, that they—the wicked—have in themselves an absolutely imperishable existence; the believers in the former, without proof, assume the latter. But surely this last should first be established, for if it be found from Scripture that the wicked have not inherent immortality, but must die, they cannot suffer everlastingly; and so, according to the canon of interpretation given in the preamble of this postulate, viz.: "It is in accordance with a well-recognized canon in the interpretation of Scripture to say, that all other passages upon the same subject, allowing of two apparent explanations, must have that interpretation given to them that will bring them into harmony with the passages thus

established as undeniable truth." If, then, the Scriptures teach that the wicked must die, some other meaning than that given must be found for the few passages which are relied upon to uphold the tenet that the sufferings of the lost are unending. As "Bible Study" affirms this, and denies in note to Postulate IV. that the wicked will ever die, declaring "that the unsaved will not (never) be annihilated."

The question, then, is: Do the Scriptures teach that man has natural immortality? Where shall we seek for it? If anywhere taught in Scripture, surely we might expect to find it in that part of the record dealing with man's creation and his introduction into the world as a responsible being. What do passages in Genesis 1, 2 and 3 teach regarding Man, and his destiny? In chapter 1:26 we read: "Let us make man in *our* image, after our likeness." Verse 27: "God created man in *his own* image, in the image of God created he him." What is God? "God is a Spirit, infinite, eternal and unchangeable in His being, wisdom, power, holiness, justice, goodness, (—mercy, love)— and truth." It would be legitimate to infer that at his creation man was endowed with such of these attributes as are imitable by the creature, as holiness, justice, goodness, wisdom, etc., but not infinitude, etc. It would seem also that there was a similitude in form, for besides the words "in our *image* after our *likeness*." In chapter 9:6 it is stated that the murderer was to be put to death, *because* "in the *image* of God made he man." James 3:9 says, of men, fallen men, that they were "made after the likeness of God." Psalm 17:15: David said, "I shall be satisfied when I awake with thy likeness"—H ' : form; and the Scriptures speak of God's hands, .et, eyes, etc. Isaiah said, chapter 6:1:

"I saw the Lord *sitting* upon a throne." See also Rev. 1:11-17, so that it may not be irreverent to suppose that even in form man may have some resemblance to God.

Passing by here all consideration of the question as to wherein the life or soul of animals may, or may not, resemble the life or soul of man, expressed in the words "soul", or "spirit", as applied to both in the early chapters of Genesis, and Eccl. 3:21 and 12:7, we come at once to the passages in which he is treated as an accountable being composed of soul and body; the former capable of existing apart from the latter. So we find Adam placed in a garden, "which the Lord God had planted, to dress and to keep it", in which were two trees, one called "The Tree of the Knowledge of good and evil", the other "The Tree of Life". The former of which, God forbade him to eat, on pain of death, declaring that in the day he ate thereof "dying he should die" (Heb.). Did that declared penalty refer to the soul, or body, or to both? To both—to the man. As Prof. Orr says: "Man is one—soul and body made for each other, not pure spirit, capable of separation, separated—soul is in an imperfect and mutilated condition; even the man whose life is hid with Christ in God is not perfect after death, till body and soul reunited." The whole teaching of the Word bears this out; and if so, then, here, we have at the very beginning of man's history, his continued existence, as well as his well-being, dependent on obedience.

Soon, apparently very soon after his creation, disobedience ensued, Adam is afraid, doubtless expecting the execution of the sentence. God appears as judge, finds him guilty. He does not revoke the sentence, but rather confirms it. As to man's existence on earth, it is to be

toil and sorrow all the days of his life; *i.e.*, till it comes to an end. This is the 'first' death (for if a second, there must be a first), the sad inheritance of the race, and might be called the first part of the sentence. Regarding man's position at this time, Dr. Candlish said: 'The allowance of prolonged existence on the earth is to be to Adam and his partner, as well as to their posterity, nothing more, in the meantime, than a dispensation of longsuffering It is to be of the nature of a respite granted to criminals under sentence of banishment or of death." Similarly, Principal Fairbairn, of Mansfield College, Oxford, said: "To Christian theology, this is not a state of probation, but a fallen state within which redeeming grace was active." It may not be correct to exclude the idea of probation from Adam's position, for in the respite granted, God was pleased to continue to deal with him, as a responsible agent, dimly setting forth the ground on which He could, consistently with His character and Word, deliver man from his sin, misery and death, viz., by sacrifice, as the sequel shows, and in the words: "The seed of the woman shall bruise the head of the serpent", undo his work and "bring in everlasting righteousness." But in this examination it is everlasting suffering and natural immortality that are in question, and they stand or fall together. And does not chapter 3:22-24 seem to clinch the argument for conditional immortality? What saith it? Adam, after the sentence was passed upon him, was driven from the garden of Eden, "*lest he* put forth his hand and take also of the tree of life, and eat and *live for ever*. In this, without doubt, appears mercy—live for ever in his fallen state! How dreadful! So effectual means were adopted to prevent it. In this passage, where is taught everlast-

ing life—immortality? Not in man, but in the tree of life; and let the "tree" be what it may, only communicable to him through or by it. Here, if nowhere else in the Bible, is conditional immortality taught; and it is claimed, also, that the whole scope of Scripture shows that this doctrine runs through it from beginning to end.

It may be objected that Adam did not die in the day he ate of the forbidden tree. On this Dr. Candlish said: "There was present death felt, and future death feared. Literally, therefore, they died—their own hearts condemned, hence their shame." (The Doctor meant what is called spiritual death.) It does seem to a lay mind that the original words of the penalty, verbally translated into English, as "Dying thou shalt die", have the signification of a process, as well as a termination. This view accords well with the sequel. What are the facts as set forth in the context? It would appear that the moment Adam and Eve disobeyed, the decree of the Almighty: "Dying thou shalt die", took effect; "their eyes were opened", they blushed, their faces crimsoned, we may well suppose, like a child's when charged with, and convicted of his first lie.

(Oh! What is sin? Who can tell? "Any want of conformity unto, or transgression of the law of God"? True, these are its manifestations, yet what *is* that living (?) thing we call sin? As indefinable, by reason, as life itself. It has an existence, for Paul, in his Christian state, referring to its acts, said, "It is no more I that work it, but *sin* that dwelleth in me"; and that he might get away from it, cried out, apparently in agony: "Who shall deliver me?") Adam and Eve, when they fell, covered their persons from each other's sight; they feared and waited for the consequences. Love and mercy

stepped into the breach, and justice is stayed; but He will by no means clear the guilty. "The wages of sin is death". God's "shalt", like all His "shalls", will come to pass. The first death is now having its sway; the second death we may be sure will also have its control over all impenitent ones, in God's good time and way, with Whom "One day is as a thousand years, and a thousand years as one day". He will, in strict justice, give to every wicked man stripes and suffering as to number, severity and duration, "according to his deeds".

To digress, how suggestive of plan and purpose is "tree of life", here at the threshold of Revelation; not appearing again till its close—Rev. 2:7 and 22:2, 14. In the former passage, the Tree of Life is said to be in the paradise of God, or according to R. V., "'the garden' of God". Almost identical with the expression in Genesis 2:9, and taken in connection with the tree of knowledge of good and evil, we have life and death, each dependent upon a contingency: the one, that of obedience; the other, that of disobedience; and taking these references to the tree of life, and Genesis 3:22, the only places in the Word in which they are found, we learn from the latter, by implication, that immortality, to 'live for ever' is connected with eating of the tree. What that tree is, the Scriptures do not appear clearly to say. But Christ, in whom and from whom is immortality, sure and certain, says: "I am the Bread of Life; he that eateth me", "As I live because of the Father, so he also shall live because of me", "He that eateth this bread shall live for ever".

As to 'the tree of life', Dr. Candlish said: "The tree of life was the Sacrament, the sign and seal of the thing promised or guaranteed by God to man in paradise—which was life". And as to Adam's eating of the

other tree, his act of disobedience "involved a forfeiture of the blessing of life—of such life as that for which he was made". The Doctor believed in the immortality of the wicked. Whatever may be said as to Adam having innate immortality, as he came from his Maker's hands, the passages considered show: "That man was made neither mortal nor immortal. He was not made so that he must die, nor was he so made that he could not die". Man in, or by, his representative, through sin having come under the sentence of death, Scripture reveals only one way of deliverance from it, *i. e.*, union with the second Adam, the Lord from heaven. If Adam (man) had all the potentialities of eternal life, he had them *from* heaven, *from* God. Having lost these, it is clear that they must be restored *from* heaven, by their author—*God*. He has been restoring these potentialities to man since the fall, and is still doing so, under clearer light, teaching us how these are not only to be restored, but realized, viz., by His Holy Spirit through the knowledge of, and trust in His Son—the Lord Jesus Christ, who came "that we mig[illegible]life"—eternal life—abundant life. So, in Him[illegible]l; apart from Him: dying. In Him we have n[illegible]e potentialities of immortality restored, but the eternal life itself, which has in it, amongst its untold and untellable blessings, the element of perpetuity —immortality.

In Genesis 3:22, existence is the kernel of "live for ever". From this verse we learn by implication, that only death could separate soul and body. So if continued existence of the body entailed living for ever, as the verse clearly implies, then there could be no immortality without a body. The point *is not* future existence, but existence for ever; and as death has intervened, ever-

lasting life, or existence for any in sin depends, according to this text, upon the union of the soul with a body, which is promised to the believer at the resurrection, perhaps, only to him.

This may be said to be abstruse and unprofitable speculation. Nay, these inferences are not far-fetched, nor are they a "making of Scripture"; they are on the surface of this passage, and seem clearly taught in the Scriptures, bearing in mind that Resurrection *per se* means: "rising again", and not necessarily anything more, and that "the dead"—those who have passed away from this earth, in Scripture and common language are understood to be those who are in sheol, or the hadean state, not the body, which has been dissolved and scattered in earth, in sea and air. When Jesus is speaking of the Resurrection, it is in this sense that He uses the word 'dead', as when He said: "All that are in their graves shall hear His voice". Those who "hear His voice" are alive. It is admitted that all will be raised, for so the Word declares. With what manner of body do all these come forth? Those who come forth from sheol—hades—the (living) 'dead', doubtless each will have individual identity, as is taught in the parable of the rich man and Lazarus, and elsewhere. What happens after, or simultaneously with, the resurrection, we may not here enquire; or, as to the substance of the new body which the righteous are said to receive; but as to the body or a body for the wicked, Scripture seems almost, if not altogether, silent. Professor Orr says: 'As to the resurrection of the wicked, the Scriptures throw little light upon it beyond describing it as a resurrection of condemnation. The Professor also strenuously insists that man is an integer, and says: "While

soul and body is separated, he is ruptured." Scripture is *one*. In the verse—Genesis 3: 22—under consideration, it is declared man "in his sins" shall not, must not live for ever; but* union of soul with body demands it, and according to the passage, the body must die. May we ask: Shall another be given? Is God to clothe man 'in his sins' with an incorruptible body, a body that cannot die, but live on and on throughout the years of His own eternal existence? No inherent immortality being taught, and the sentence of death passed, what Scripture can be given to show that it will be revoked, except in and through the Lord Jesus Christ?

Were man's native immortality clearly established, the endlessness of the sufferings of the wicked would not necessarily follow; much, very much, would still have to be got over before it could, on Scriptural grounds, be proved. But if accepted that man in himself, in his fallen state, has not immortality, the doctrines regarding the soul and its destiny, as revealed in the Bible, may be seen harmonize with its other teachings, and largely explain many facts of life and history.

Professor Orr, referring to passages such as Phil. 2: 10, 11, says: "I confess, however, that the strain of these last passages does seem to point in the direction of some ultimate unity, be it through subjugation or in some other way, in which active opposition to God's Kingdom is no longer to be reckoned with". How can it be "no longer reckoned with", apart from extinction of being, if Judas, and those who commit the 'sin unto death' are to live for ever? He further says: "Scripture does not warrant Annihilationism. It may be admitted to be an abstractly possible hypothesis. There is a certain sense in which every one will admit that man

* Read "Eternal life a result of union of soul with body.

has not a necessary or inherent immortality, *i.e.*, dependent on power and will of God. Man might have this destiny, *i.e.*, originally made for immortality. Force, too, in inutility to keep (alive) to sin and suffer. Yet, when theory brought to test of Scripture proof, it is found to fail in evidence." This is the Professor's dictum as to the teachings of Scripture on the subject.

Dean Farrar says: "I believe in the restitution of all things, and I believe in the coming of that time when, though in what sense I cannot pretend to explain or to fathom, "God will be all in all."

"God be "all in all", and yet some sinning and suffering, kept in being by God, and to be *ever in His sight*; ("crushed but cursing") Rev. 5:13. The character of God, the declarations regarding the wicked, and reason, forbid, and suggest the search in Scripture for *some* kind of sure solution.

Dean Farrar also says: "Conditional immortality rests too entirely on the supposed invariable (?) meaning of a few words; and to press that meaning too far, it rejects the instinctive belief (say, rather: desire, hunger, craving, if you will. Even animals seem to have the desire to live on; and mark, "the desire of the *righteous* shall be granted") in immortality, which has been found in almost every age, and every race of man, and leaves us with the ghastly conclusion that God will raise the wicked from the dead only that they may be tormented and at last destroyed".

Well, what saith the Scripture? "The wages of sin is death". What saith the "orthodox"? "They shall rise again, live and suffer for ever", which hypothesis is most consistent with the Word, reason, and our moral sense?

Dean Farrar further declares: "He can destroy the

soul, but it says not that He will. If any think this is implied, it seems to me that *no logical choice* is open to them, *but* to embrace the theory of conditional immortality". Farrar goes on: "Archbishop Whately, like the learned Edmund Law, Bishop of Carlisle, favored conditional immortality. This opinion, which was also held by Dr. Watts and the late Isaac Taylor, has been earnestly, but I cannot think satisfactorily, maintained by many good men and earnest Christians of our own day. The Archbishop of York, when he affirms (Bampton Lectures, p. 56) that "life in the Godless must be the beginning of destruction, since nothing but God and that which pleases Him can permanently exist", seems intentionally or unintentionally to favour the opinion of the ultimate annihilation of the wicked".

Prof. Orr and Dean Farrar are men who deserved to be heard. Neither of them, according to their writings, have settled opinions, or a restful belief, on the doctrines of the soul and its destiny, declaring plainly or by implication, that there is not calculus in the Word to formulate any dogma upon them. It is to show the tentative and indefinite manner in which the doctrine of future, rather, everlasting punishment, and its cognates, are held by these and other writers, that quotations are given; and also, of course, indirectly to strengthen the argument for any truth which might be advanced to prove the unscripturalness of those doctrines held with such slight confidence by those writers.

The writer feels that on such fundamental questions there must be data in the Scriptures for an intelligent conception of them, and that when such Scriptural conception comes to be apprehended, many of the difficulties in the way of the acceptance of Christianity would be removed.

CHAPTER III.

On the Final Separation of the Righteous and the Wicked.

"These shall go away into eternal punishment, but the righteous into life eternal."

Postulate V., in the preamble, declares that "The truth of the doctrine of endless punishment is established by other lines of Scriptural argument, and does not depend upon the meaning to be given to the Greek words usually translated: everlasting, eternal".

These lines of Scriptural argument are given under seven sub-postulates:

1st. "That there is to be an ultimate, final, and eternal separation between the righteous and the wicked is the natural and obvious meaning of the teachings of the Holy Scriptures, passages are given to show the contrast of the position and conditions in the future world of the righteous and the wicked".

Is the separation because of the decree only? Is it not rather fundamental, natural, inevitable, because the righteous are immortal, they "have life because of righteousness", and the wicked have it not. Assuming this hypothesis, would not the separation be quite *as final upon the death* of the wicked?

The Scriptures do clearly teach separation, and the passages quoted are all apposite as to its finality at some future time, and may not be found to conflict with the hypothesis mentioned in the previous paragraph.

It may not be out of place here to show that there are natural and fundamental separations existing now, and progressing towards an inevitable and final disunion.

Contrasts, divisions or separations between the righteous and the wicked form much of the warp and woof of Scripture. For example, we find it recorded that in the days of Noah, perhaps before his day, "The sons of God saw the daughters of men, and came in unto them, and they bear children to them". See also I John 3:2: "*Now* are we the children of God". In the Genesis passage, sons, or children of God, and children of men are contrasted, the former having been made so by their Father—God; the latter still in their natural state. (Other definitions of "sons of God" in the passage are not noticed here.) In Abraham's time we find that his sons, Isaac and Ishmael, were of different parentages; at least one of them was, or had become, of another lineage, than his brother, *i.e.*, "Ishmael was born after the flesh, Isaac was born after the Spirit" (Gal. 4:29.) These differences are more clearly pointed out after the coming of Christ, and have been more or less obvious in the Church and in the world since His advent; I Cor. 2:14: "The natural man receiveth not the things of God, because they are spiritually discerned". II Peter 2:7, 8, we read that Lot, "tormented his righteous soul from day to day, with the lawless deeds" of his fellow citizens. Jacob, who was born after the Spirit, because of the conduct of two of his sons, said "Come not into their secret, into their assembly, mine honour be not thou united". As to the wicked, from the very beginning the difference in their nature and lineage from those who have been born again, or begotten of God, is manifest. Why was Cain wroth against his good brother Abel?

He was of that wicked one, and slew his brother, because his own works were evil and his brother's righteous. Jesus said to his persecuting countryman, "I know that ye are Abraham's seed" ("after the flesh") and, "if ye were Abraham's seed, ("after the Spirit") ye would do the works of Abraham". "They said, we have one Father—even God". Jesus replied, "If God were your Father, ye would love me,"—could not help doing it, because it is natural to the "children of God". But, "the carnal mind is enmity against God".

It may be asked, What has all this to do with the statement that "There is to be a final and eternal separation of the righteous and the wicked"? Just this, to show that these two classes are already separated by a great gulf, and that final separations may not and do not necessarily demand the co-existence of those separated; and it is not only decretal but inevitable that separation must ensue between beings of such opposite natures, if there is to be happiness for any. Dr. Watson says: "Religious and irriligeous persons belong to different spheres, which hardly have a common frontier; each has its own language and its own habits". Another writer has said, "Paul and Felix were strangers to one another, the one a citizen of this world, which is passing away; the other a citizen of the world which remaineth for ever".

What saith the Scriptures as to the necessity of co-existence of those separated? Adam begat a son in his own likeness, after his image". Adam at the time, at least as to his natural state, was under sentence of death. That son and all the descendants of Adam, if not "born again", are heirs of death. Paul, speaking of himself, and of those who, like himself, had been quickened, made

alive, together with or in Christ, said: "We were by nature the children of wrath, even as the rest"—from among whom we have been saved.

What is the doom of the rest? The Word says it is death, soul and body, sooner or later, which is the expression of the "wrath". What of the righteous? They shall shine forth in the kingdom of their Father". "They shall never perish", "They cannot die any more", because through faith in the Lord Jesus Christ, and by the regeneration of the Holy Spirit, they have "passed from death into life". The righteous 'live', the wicked 'die'. Mark, these two words in themselves are expressive of separation. In Exodus 14:13, we read: "The Egyptians, whom ye have seen to-day, ye shall see no more for ever". The *death* of the Egyptians made the separation final.

Yes, there is going to be a final separation, as one of the passages cited shows: the wicked is to be "cast into a furnace of fire", and in another of the citations it is said, the wicked, like bad fish, is to be cast away. Surely such figures denote final separation.

In a sense, righteous and wicked are together now; but also in a sense separated as one species of animals are from another, "sheep and goats"; but there is to be another separation—the righteous to life; the wicked to punishment, which, according to Scripture, is "death", as well as "the weeping and gnashing of teeth".

CHAPTER IV.

On Jewish View of Future Punishment.

'The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; in smoke shall they consume away."—A Hebrew writer "moved by the Holy Spirit" in Psalm xxxvii.: 20.

2nd Sub-Postulate: "It is a historic fact that the Jews in general, when Christ was on earth, held that the lost in the future world, would remain for ever in conscious endurance of the punishment of God. Christ knew this; He not only did not contradict or correct this view, but spoke always from the standpoint of the prevailing Jewish interpretation of the Scriptures. He taught eternal punishment; but if He had not, His silence, under such circumstances, would be conclusive evidence that the Jewish interpretation was correct". This postulate seems extra-Scriptural, and the historic fact, like many other historical facts, so-called, may be questioned, and is questioned, very much questioned. Reference to Rabbinical writings would amply sustain the protest. A case or two in which that which is contended for *is* objected to: "The meaning the uneducated attach to "damn", "hell", "eternity", "Gehenna", is spoken five times in the Mishma; and in no one of them does it annote what "hell" connotes to the common ear"." The Mishma is a collection of Jewish traditions and explanations, written and oral, of the Old Testament, reduced to writing about A. D 220." Again, "The Kaddish",

or prayer for the dead, in Jewish liturgies is probably as old as the time of our Lord. "St. Augustine distinctly declares that we may pray for the dead. (See enchir 110)." Once more, "The greatest of the modern Rabbins, Maimonedes, Abravanel, Kimchi, Bechai, with one voice teach that the punishment of impenitent sinners is literal and absolute extermination at the last judgment, and they represent this as the Jewish Church in interpreting the law". These quotations are taken from the works of writers who, in their day, had a high literary and Christian reputation to sustain, and are not endorsed, but given here only to show disagreement as to a "historic fact".

Maimonides, a celebrated Jewish Rabbi of the twelfth century, teaches distinctly the immortality of the righteous alone, and the absolute extermination of the wicked. His words are these: "The punishment which awaits the wicked man is, that he will have no part in eternal life, but will die, and be utterly destroyed. He will not live for ever, but for his sins will be cut off and perish like a brute. It is a death from which there is no return". Another writer says: "The Jewish Fathers of our Lord's time, differed on the ultimate issue of punishment in Gehenna. Some held that it would issue in the ultimate salvation of all who were exposed to it, while others held that it would issue in their destruction, the very souls of sinners being burned up and scattered by the wind".

Our Lord, in condemning the Sadducees for their unbelief, was silent as to eternal punishment, although speaking to them in connection with the Resurrection and a future state. Had he no exhortation or warning for them? He had; impliedly he breaks "silence" on the

question of their future doom by saying that one of the results of the resurrection of righteous Abraham, Isaac and Jacob, would be that they "could not die any more". Thus inferentially teaching that others, they his hearers if unrepentant, would die again, not live everlastingly, after *their* resurrection.

The "Bible Study" professes to be pursued on Scriptural lines. Is this "historic fact", based on sacred or secular history? If the latter, it should be ruled out, except as it may be confirmatory of the former. The question then is: Is the asseveration "that the Jews in general, when Christ was on earth, held that the lost, in the future world, would remain for ever in conscious endurance of the punishment of God", a fact of sacred history? This question may be answered by asking other two: 1st, Where in all the Old Testament—the Bible of the Jews in Christ's day—is the doctrine to be found? The only passage which by some might be supposed to contain it is Daniel 12:2. (See chapter 7 on this text). 2nd, Whence came this prevailing Jewish interpretation of the Scriptures? Surely not from Moses or the prophets, for it seems as if the Scriptures might be searched in vain for one passage which would clearly show that the awful tenet was ever used as a motive to deter from sin, or incite to holiness; and if a truth, reason, mercy, and justice demanded exhortation regarding it.

That the Jews in general believed in the existence of the soul after death is readily admitted, although it is nowhere explicitly stated in the Pentateuch—the Book of the Law given by Moses, and on which it is said the Sadducees founded their belief.

That the Godly, Adam, Noah, Abraham, David, down

to the time of Christ, believed in a life of future blessedness, ay, apparently eternal blessedness, is distinctly proved by the eleventh chapter of the Epistle to the Hebrews, and may be inferred, and more or less clearly gathered from "Moses, the prophets, and the Psalms". But, for the everlasting sufferings of the lost, the Old Testament may be searched in vain; and if so, of what value is the "historic faith"? "Oh, but Christ knew of this general opinion", and did not condemn it; and, "He taught eternal punishment". Did He? This necessitates anticipating the partial consideration of a part of the Appendix to "Bible Study" regarding the interpretation and use of the Greek word aionios, translated 'eternal" and "everlasting", where it is said, "It is generally believed that the word aionios originally signified, in a strict sense, unending time; that is, eternity. (2) It is believed at the same time, that usage finally gave the word a second and alternate meaning . . . time not strictly illimitable. (3) It is believed that this double sense of the word prevailed among the Greek writers in the time of Aristotle, B. C. 400, and that *they* used the word to predicate the fulness of illimitable time, *i. e.*, eternity, and the fulness of limitable time, such as a cycle or cycles, that is, a portion or portions of eternity. (4) It is believed that this last usage is the one which prevailed at the time when the "Seventy", (B. C. 285-240), translated the Old Testament Scriptures into Greek.

The question at once suggests itself: In what sense did Christ, 300 years after, use the word aionios? The main point in the s[illegible]-postulate takes us off Scriptural ground, so we, too, may be permitted to deflect from it and ask: Did the Jews, did Christ, use the Word aionios

in its "original", in its "primal" meaning, in reference to the lost, *i.e*, that after the elapsing of hundreds of millenniums, the end of the sufferings of the lost would be no nearer than when they began? Who? What finite mind can take in the content of this? And when attempted, does not the mind instantly stagger at, and the heart recoil from the thought? Surely, in such a case, the word aionios, being capable of two interpretations; the most terrible one and the one most in harmony with the character of God, and His beneficent administration, might be given the "benefit of the doubt", if doubt there can be.

The "silence" of the Scriptures of the Old Testament on the doctrine of eternal punishment is almost universally acknowledged. One writer states it thus: "The language of the Old Testament throughout is consistent, when taken in its simple sense, with the eternal life of the Servants of God, and the eternal *destruction* of the wicked, and is consistent with no other belief".

This silence has been accounted for on several grounds. Dean Stanley quoted the following from "Bunsen's Egypt": "Whilst the Egyptian sculptures abound with representations of the future state and of the judgment after death, the Jewish Scriptures, at least the Pentateuch, abstain almost entirely from any direct or distinct mention of either." "If it be true that the Egyptian belief in a future state was inseparably united with the belief in transmigration, and that from this sprang the worship of animals, then the exclusion of the true doctrine from the Mosaic theology may have been occasioned by the necessity of getting rid of the false excresence, a remarkable instance of primeval pr'est-antism".

Dean Stanley himself said: "The Jewish religion is characterised in an eminent degree by the dimness of its conception of a future life. From time to time, there are *glimpses* of the *hope* of immortality, but for the most part it is in the present life that the faith of the Israelite finds its fullest accomplishment". This is accounted for by him, in this way: "The future life (because of excess of religion, not the want of it), was not denied or contradicted, but it was overlooked, set aside, overshadowed by the consciousness of the living, actual presence of God Himself".

The late Hon. Wm. E. Gladstone said: "The absence from the legislative books of all assertion of a future state, and all motive derived from it, with a view to conduct, has been already noticed". He gives as a probable reason, viz.: "It has sometimes occurred to me as possible, that the close connection of the doctrine with public religion in the Egyptian system might have supplied a reason for its disconnection from the Mosaic laws. . . . . Among the purposes of the legislator there was included a determination to draw a broad and deep line, or even trench of demarcation, between the foreign religions in the neighborhood, and the religious system of the Hebrews. The connection established by Moses between conduct and earthly retribution or reward must of itself have tended to *repress*, if not the idea of a future state, yet the expression of that idea in public documents. Especially we should remember that the work of Moses was national rather than theological or personal. . . . . We cannot justly infer from the silence of the law that the belief (*i.e.*, of a future state) did not prevail among the people".

These conjectures or guesses of Bunsen, Gladstone

and Stanley, perhaps as strong ones as could be adduced, would in measure appear consistent on the hypothesis, which may be found to be Scriptural, that the *final* punishment of sin is death, with a possible opportunity in Sheol—Hades—of recovery. But utterly incompatible with the "orthodox" view that the judgment against the sinner, when he passes hence, is hopeless, everlasting misery. Can it be accepted as within the range of possibility that such should be the doom of those Israelites, and not a whisper of warning given of it in the whole law as contained in the book of Deuteronomy, which Moses commanded to be observed in such earnest language as the following?: "These words which I command thee this day shall be upon thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up". And among these, which parents were so solemnly enjoined to teach to their children, were these words: "See, I have set before thee this day life and good, and death and evil", and, "I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse: therefore choose life that thou mayest live, thou and thy seed". These are the arguments, apparently the strongest he could urge upon a parent regarding the soul and body of the child, that on disobedience, death and evil would follow, and if obedient, life and good. What life and death? All knew they would undergo the first death.

Another question suggested by one of the inferences drawn from the "historic fact", it is regarding Christ's "silence". Was it His mission to correct errors in

beliefs or even in practice? It is true he did both, unsparingly. It would appear from an incident in Christ's life that the doctrine of the transmigration of souls, if not held by some of His disciples, at least was in their minds. When they asked Him concerning a man who had been blind from his birth: "Master, who did sin, this man, or his parents, that he was born blind?" Jesus did not, so far as the record goes, correct or instruct His disciples as to the truth or falsity of the doctrine, or warn them against it, although it was prevalently held in the adjoining countries in His day. He said: "I judge no man"; "I came not to judge the world" and "Man, who made me a judge or divider over you?" So that His silence on this or that current opinion would not necessarily indicate for, or against, its correctness.

A number of passages of Scripture in "Bible Study" are given to show the form which the teaching of Jesus "took upon the subject of the divine judgment against sin and sinners", which must not be passed over; they are the following:

"Woe unto you Scribes and Pharisees, how can ye escape the judgment of hell?" (Greek: "Gehenna").

"In danger of hell fire".

"Whither I go ye cannot come".

"Depart from me ye workers of iniquity".

"Except ye repent, ye shall all likewise perish".

"So shall it be at the end of the world (age); the angels shall come forth and sever the wicked from the just".

"The Son of Man shall send forth His angels, and they shall gather out of his kingdom all things that offend and them which do iniquity, and sha[illegible] them

into a furnace of fire; there shall be wailing and gnashing of teeth".

"These shall go away into everlasting punishment".

These passages contain the truth of God as spoken by the Lord Jesus Christ; they are exhortations and warnings, and may well receive the deep and solemn consideration of all who read them. But do any of them declare the endlessness of suffering? It will be at once said that, "The last one (Matt. 25:46) must do so". But even this one, one of the strongest, and the one perhaps, of all others most relied upon by the asserters of the endlessness of punishment, may be found not to contain the doctrine. It has been indirectly referred to in the second paragraph before this one, in connection with the signification of the Greek word aionios, and will come up again and again in the discussion.

CHAPTER V.

Election.

Shall plan and purpose be granted to the human architect of a book or a house, and shall these be denied to the All-Wise, Omnipotent, and gracious Divine Architect of the Universe of Spirit, Mind, and Matter?

"Known unto God are all his works from the beginning of the world."

"Declaring the end from the beginning, and from ancient times the things that are not yet done, saying my counsel shall stand, and I will do all my pleasure."

3rd Sub-Postulate: "It is made plain in the Scriptures that the purpose of God in redemption is not that of universal salvation, but that of salvation according to election, and as the doctrine of election runs throughout the Scriptures, and as there is not a passage in the Word which, properly interpreted, controverts this view of truth, it is right to assume that this law of God in redemption will never give place to one of a diverse kind".

To dismiss the last clause, "It is right to assume, etc.", perhaps no other assumption would be thought of, but for the presence of the current hypothesis regarding endless misery. As this inference or assumption is man's, another deduction by man may be ventured, viz.: If the God of love said to, and of the children of Israel in the wilderness, *in His wrath* (Numbers 14:30):

"Surely ye shall not come into the land concerning which I lifted up my hand (gave my oath, or sware) that I would make you dwell therein". That after all (verse 34: R. V.), he should say, "Ye shall know my alienation", or as it is in the margin, "the revoking of my purpose." The A. V. gives it: "My breach of promise"; margin, or "altering of my purpose". It is asked: Would it be reasonable to "assume" that *in his love* there might be an "altering of His purpose" under an appeal, which such tremendously awful and decreed endless suffering would be calculated to evoke in the Divine heart, supposing, of course, that such *were* the sentence pronounced and being undergone by any of His creatures?

Dean Stanley, referring to Repentance in God, said: "The true prophetic lesson of the Book of Jonah is, that there was a principle in the moral government of God, more sacred and more peremptory even than the accomplishment of the most cherished prediction." (See 1 Kings, 21: 29, and Zech. 8: 14, 15.)

Suggestion, or query: Is God done in His care and dealings with all men when they leave this world? Is there room only for the "Church—the Body of Christ"—in the "Kingdom of God"?

As to the affirmation that salvation is not universal, but according to election, the writer accepts most unreservedly and thankfully the Pauline doctrine of Election. He trusts that he knows something of the following by Dr. Watson (Ian Maclaren), viz.: "When one believes, with the marrow of his bones, that at the heart of the universe God reigns almighty, all-righteous, all-wise, all-loving, then he has a worthy object of faith, and a strong ground for prayer, and a good hope of salvation." This,

he also endorses, from the pen of the late Hugh Miller: "One of the profoundest mysteries of Revelation—the Sovereignty of God—when once received as an article of faith, serves to unlock many a difficulty, but which is itself wholly irreducible by the human intellect."

It is a matter of comfort to the writer to think that immortality—endless existence—is alone through, or in, and by the Lord Jesus Christ, and, as he believes, is not necessarily native to man, and is not taught in the Bible, because thereby he is relieved from the perhaps otherwise awful and ever-present nightmare, in all his religious thinking of supposing it possible that the ever-blessed God and Saviour "will", according to Thomas Boston, a celebrated Scotch divine of the eighteenth century, "throughout eternity hold up with the one hand the miserable (resurrected) bodies and souls of all those that lived and died in their natural state; and with the other, pour the full vials of His wrath into them." These are strong and terrible words, and one might well hesitate and fear to utter them; and yet, in substance, they do no more than logically describe the doctrine of endless punishment as set forth in the creeds, written or unwritten, of "orthodox" churches in the present day, and have been and now are held by some of the most godly and honoured of the servants of God. For instance, a more modern writer, Rev. Wm. Traill, A. M., in his "Unseen Realities", says, in the same connection: "We had thought of attempting an enumeration of such of the torments of the lost as it is possible to describe, but as these rose up before us, the spectacle became so appalling to our own minds, that a consideration of others' feelings forbids us to carry out our intention. A selection from the dark catalogue is all that we can think of giving."

And the late Bishop Ryle said, on Matt. 25:46: "Who shall describe the misery of eternal punishment? It is something utterly indescribable and inconceivable. The eternal pain of body, the eternal sting of an accusing conscience, the eternal society of none but the wicked, the devil and his angels, the eternal remembrance of opportunities neglected and Christ despised, the eternal prospect of a weary, hopeless future—all this is misery indeed. It is enough to make our ears tingle, and our blood run cold, and yet this picture is nothing compared to the reality." The words of Boston, grating and jarring though they be, seem not unreasonable on the hypothesis maintained by him, and taught in "Bible Study"; because, if man has natural immortality, it is God-given, is God-sustained, and it is He who has attached everlasting suffering to sin, if everlasting it is?

The view that man has not in himself native immortality, but that it is a gift from God to some of the children of men, tends to place not only the doctrine of sure and certain future punishment in its true light, but also contributes to take off from the doctrine of Election, and what are called the Sovereign decrees of God, much that appears, or rather has been made to appear by the erroneous teaching of many, that which is repugnant to our reason and our moral instincts, and also bring both these doctrines much more into harmony with the holy will and character of God, as revealed to us in His Word and providence, than the dogma of the eternal misery of the non-elect.

The late sainted Principal Caven, when President of the Pan-Presbyterian Council, held in Liverpool last year, at one of the meetings, accounting for the decrease in the number of young men preparing for the ministry,

gave two reasons. One, he said, was "theological difficulties". And Dr. Watson says: "It has happened that certain doctrines of theology have aroused fierce repugnance, and have been a grievous stumbling block to faith. Most people have accepted them against the instincts of the heart and the light of reason, because the alternative seemed to be the refusal of Christianity. Many people have abandoned the religion of Jesus because they could not accept even its blessings with monstrous views annexed." There are unfathomable depths in the Word which may never be sounded even by an Arch-Angel; but there must be more symmetry in the Scriptures than has yet been shown, and which might greatly lessen the difficulties now existing. These largely pertain to the soul and its future destiny, and if so, should there not be deeper research as to the testimony of Scripture regarding them?

As to Election, the doctrine appears as obvious as that man is a free agent. Both are taught in the Word of God. As a noted writer has admirably and truly placed them, viz.:—"Predestination is a certain truth of *reason* and *revelation*. Free will is a certain truth of *revelation* and *experience*. Yet they seem mutually exclusive, mutually contradictory. God's foreknowledge is always recognized, but in no way does it solve the difficulty of the absolute decree." Doubtless it will be found at last that no one has been unjustly or unmercifully dealt with. While it is evident God does give to some what is withheld from others, He now, and ever will be able in truth to say: "Friend, I do thee no wrong." Strange! that only in the matter of religion do men object, and object to their own destruction, to this obvious truth, so transparent everywhere, in nature, in history, in every

department of life. In what society, in what profession, in what rank of life, is it irrelevant to ask of those above their fellows in each of these spheres, who have attained to wealth, fame, and position: "Who maketh thee to differ? And what hast thou that thou hast not received?" —For while there had been industry, perseverance, perhaps superior physical, mental and moral qualities, what a concatenation of circumstances had there been in each case all the way from birth, and before it, till the summit was reached, and which could neither have been produced or controlled by the active workers!

So also is it in the realm of religion; as Dr. Watson says: "The whole doctrine of election in its most pronounced form, is an active principle of history, the variety of lot, so extreme, so irresistible, so unmerited, is either the result of blind, inexorable law, or it is the effect of living, conscious will. . . . Behind all laws, and if you please behind clouds and darkness, God Himself is reigning." Mystery? Yes. As to Sovereignty, in Christianity: "No man can come to me, except He who sent me draw him"; "Ye believe not because ye are not of my sheep". As to Responsibility: "Ye will not come to me that ye may have life"; "Except ye believe that I am he, ye shall die in your sins".

And strangely, but solemnly and startlingly true, we realize that we could if we would; and feel that we are guilty when we do not. This seems to be the experience of the believer, as well as the unbeliever. Shown in the prayers of the former, in the confession he is so often compelled to make, and taught to offer in the words: "Forgive us our debts as we forgive our debtors"; and the feeling of the heart of the one who accepts the doctrine of the Sovereignty of God is: "By the grace of God

I am what I am", and beautifully expressed in the homely words of the Christian poet:

"Whene'er I take my walks abroad,
How many poor I see:
What shall I render to my God,
For all his gifts to me?
Not more than others I deserve,
But God has given me more."

"Are there few that be saved?" "Strive to enter in." Neither Christ or Paul sought to explain, but the former said: "Except ye turn and *become as little children*, ye shall in no wise enter into the kingdom of heaven."

Sin has entered, is with us; who can deny it? How shall God deal with its perpetrators? As the postulate says: "The purpose of God in redemption is not that of universal salvation, but that of salvation according to election". What will He do with the non-elect? This, we are trying to find in this Examination. This we may be certain of: His word will stand good. "Friend, I do thee no wrong". And at the summing up, to all then alive, as in the days of the Captivity, He will be able to appeal, unchallenged by an assembled universe: "Are not my ways equal? Have they not been in truth and righteousness?"

CHAPTER VI.

"UNIVERSALISM."

"The Lord the Lord, a God full of compassion and gracious, slow to anger, plenteous in mercy and truth; keeping mercy for thousands, forgiving iniquity and transgression and sin; and that will by no means clear the guilty. Exodus xxxiv: 6-7.

"A God all mercy is a God unjust."—YOUNG.

THE special subject of Sub-Postulate 3, is not the doctrine of Election, but it is introduced into the "Bible Study" to show that Universalism is not taught in the Scriptures, just as the note to the 4th Postulate is intended to prove that Annihilation is unscriptural. The object of this Examination is neither to uphold or defend either of these dogmas, as they are said to be held; but it may be possible to find both *an* annihilationism and also *a* universalism in accordance with the teachings of the Word.

The fact that all will not be saved is most clearly taught, but the Scriptures also appear to throw out sparks of light tending to show that there will be a unity of all things under the Lord Jesus Christ, at some time in the future, *i.e.*, "The final universal reconciliation of all things will be reached through the salvation of some, and the destruction of some, when 'God shall be all in all'. The satisfaction and manifestation of the Divine Attributes because they are righteous, is the first and last end of creation and providence." "For thy pleasure they exist and were created."

Appended to this sub-postulate are a number of passages to "represent the teaching of the Word concerning the doctrine of Election", which need not here be adverted to. Then, a long note is added to controvert "the theory of a final universal salvation, commonly understood to apply to the whole human race", this note is wholly, or nearly so, taken up in combating views held or said to be held, regarding a certain passage of Scripture, which, in the writer's opinion, does not appear to afford very strong support to "Universalism". But as other passages of the Word are referred to, and as some of these have a bearing on Eschatology, the note is examined. It begins thus:

"There is one special passage in the New Testament which seems to some to be opposed to the doctrine of Election, as the permanent purpose of God, and in favour of the theory of a final universal salvation, viz., Phil. 2: 10, 11: "That in the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." It does not seem necessary to insert the whole of the exegesis given (the reader is referred to the note itself), further than to say that the passage is said, "evidently to point to the millennial period, and not to the end of the ages, as is contended for by the advocates of "Universalism." "The Note" closes thus: "It is to be noted, in addition, that the above interpretation suggests the true meaning of all similar passages, such as Matt. 17: 11, Acts 3: 19-21, Eph. 1: 20, 21, Eph. 1: 10." Universalism, as taken to mean embracing all who ever lived, cannot be true; but one, including all in existence at a period however remote, may be found to be Scriptural. But it is very strange that this particular passage, marked out as

the "special passage", should be the one chosen to refute "Universalism", and to declare the exposition given of it, to be a guide to the meaning of similar passages, and the one of all the others which would appear to be most open to question in support of universal salvation, while there seem to be others more difficult to answer, if used to defend it, such as Rev. 5:9-13, and which might well be supposed could be used more effectively to support universal salvation, and would appear to be unsusceptible of bearing the interpretation put upon Phil. 2:10-11. These passages will now be referred to in their order, viz.:

Matt. 17:11—"Elijah indeed cometh, and shall restore all things". This paradoxical passage probably does refer to the millennial period, as the writers say of Phil. 2:10, 11; but it must reach further. All things are not restored during the millennial period, for there is to be after it the "loosing of Satan".

Acts 3:19-21—"Repent ye therefore . . . . that He may send the Christ . . . whom the heavens must receive until the times of restoration of all things, whereof God spake by the mouth of His holy prophets, which have been since the world began." This also may have some reference to millennial times, but would likewise be more difficult to interpret in refutation of the doctrine of universal salvation than the one in Phillippians, as it contains the phrase, *restoration of all things.*

Eph. 1:20, 21—"Which he wrought in Christ when he raised him from the dead, and made him to sit at his right hand in the heavenly places, far above all rule and authority and power, and dominion, and every name that is named, not only in this world (or age), but also in that which is to come."

This passage, from its context, would seem to refer to Christ's present, as well as to His future supreme authority and power, the knowledge of which (verses 17, 18) Paul prays the Ephesians may have.

Eph. 1:9-10—"Having made known to us the mystery of his will, according to his good pleasure which he purposed in him, unto a dispensation of the fulness of the times (Mgn.: or seasons) to sum up all things in Christ, the things in the heavens, and the things upon the earth, in him, I say."

No explanation is attempted, but the core of the passage seems to be, the summing up of all things "in Christ", "in Him", "in Him" three times is this favorite expression of Paul's mentioned here, and the passage, if used, would not be so easy to overthrow the contention of a Universalist, when adducing it in support of his theory, as the one chosen in "Bible Study"—the one "special passage", which will now be considered, viz.:

Phil. 2:10, 11. The text of it has before been inserted. In the context of which the Apostle is exhorting to love, service, humility, self-abnegation, especially the two last, giving Christ's wonderful example, and consequent reward, as an incentive to seek those graces: "Wherefore God also highly exalted him, etc," *i.e.*, to supreme authority over all, even as is now exercised by Him, and *may* well be said to include disobedient as well as willing subjects, although nothing is said in the passage of compulsory homage, nor is there any mention made as to the time; but from the context it is evident that it refers specially to the *fact* itself, His exaltation being given as a reward for his "emptying Himself" and being therefore raised from the lowest depth of humiliation to the highest possible height of honour and

glory. So, in verse 5, Paul exhorts: "Have the same mind which was in Christ Jesus." It seems as if he had said, Would you be great? Serve, even as He, "who came not to be ministered unto, but to minister, and to give his life a ransom for many."

Rev. 5:13: "And every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, heard I saying unto him that sitteth upon the throne, and unto the Lamb, be the blessing, and the honour, and the glory and the dominion for ever and ever (Gr.: Unto the ages of the ages.)"

Taken in connection with the whole chapter, and especially the first part of it, where it is said, "A Lamb standing as though it had been slain, in the midst of the throne", and declared able to do what no creature in the universe would attempt, viz., open the seven sealed book containing the record of future purposes of the Almighty, is very wonderful, and grandly glorifying to the ever-blessed Redeemer. As to the verse (13) itself: The language could scarcely be stronger to embrace comprehensiveness, universality, and apparently harmony and even joy and ecstasy. This is found in the Apocalpse—a book of symbols; but there seems to be no metaphor or figure here. Does it portray a scene, and is it prophetic of a time when the whole intelligent universe will begin to utter a joyful and eternal acclaim of praise to the glorious Trinity?

Col. 1:14-20. The passage is too long to be inserted here, but it also appears to refer to a time in the far off future when all then in existence shall be reconciled in some manner "in Christ." These two significant passages, which might be made to appear more strongly to

support Universal Salvation as commonly held, than any of those c' by "Bible Study", are entirely left out of the "Study".

The question may be asked: For what purpose are these things here inserted?

The main object in occupying so much space in the examination of this sub-postulate is to call attention to the significant passage quoted from Revelation, which, as has been said, is no poetic effusion; and yet, John did not actually hear what he recorded. But "no prophecy was brought by the will of man, but men spake from God, being moved by the Holy Ghost." John "was in the Spirit on the Lord's day", who said to him: "Write, and send to the " Church of God, the cheering message of chapter 5: 13. So here, and is it not enough? if we had no other words of God confirmatory of the glorious truth it contains. For, who but the blessed God, "who declares the end from the beginning", could conceive such a scene? It is God's own vision, may it be added, ever present to Him, which He communicated to the mind of John, to be by him revealed to the Church, that in all their labours, discouragements and tribulations, they might cherish the assured hope and joyful anticipation of an ultimate universal redemption, or salvation. God gave His *own vision* of Christ's day to Abraham, who "rejoiced to see it and was glad". And shall not this "day" which John was permitted to see, also arrive? and which it appears to be our privilege to anticipate—eliciting thoughts and feelings in believers here, and in those who are "fallen asleep", in striking contrast to those suggested by the hypothesis that there will be those of our race living in conscious endless suffering.

We are not left in entire ignorance of the manner and

means by which this wished-for consummation shall be brought about, but they include, amongst others, that which more properly belongs to the subject of the next chapt viz., the sufferings and death of the wicked, but should n ot be altogether left out here, because pertinent to the bringing in of the ultimate triumph of the Lord Jesus, "through whom and to whom all things have been created", and it is worthy of notice that the passages already considered in this chapter, and those about to be cited, invite us to a much wider survey than that which is covered in connection with mankind. Christ came to deal with sin, rebellion and their consequences, and man is not the only transgressor or the only enemy of Jesus. There seems to be an allusion to other than men in Ps. 110:1, when we connect the reference to the verse in the New Testament, 1 Cor. 15:24-28, where it is said of Christ, "when he shall have *abolished* all *rule* and all *authority* and power; for he must reign till he hath put all enemies under his feet; the last enemy that shall be *abolished* is *death*." Eph. 1:20, 22, 1 Peter 3 22, Col. 2:15, are all in the same strain, and all this triumph and exaltation is in Phil. 2:9 attributed to His work in connection with sin and death—"Wherefore God also highly exalted him, etc.". How will "all enemies be made His footstool"? Some light may be thrown on this nce to somewhat similar expressions contained 24:26: "Come near and put your feet upon the n of these kings, and they came near and put their feet upon the necks of them". . . . . and afterward Joshua smote them and put them to death: and Ps. 18:37, 38: "I will pursue mine enemies, and overtake them, neither will I turn again till they are consumed. I will smite them through that they shall not be able to rise. They shall fall under my feet."

So that we appear to have in the Scriptures, *a* blessed universal salvation brought about not only through the love and mercy of God, but by His doing "terrible things in righteousness". This latter comes up for consideration in the next chapter.

Before closing this one, it may not be out of place to give the sayings of some others, bearing on the doctrine of 'a universal unity of all things in the future'.

Dr. Watson, referring to the 'Fatherhood of God', appears to view the punishment in Hell—Gehenna, (not hades)—as remedial, for he says: "With Jesus, the Father was Lord of heaven and earth, who seeth in secret, and holds the times in His hand, who has not only prepared the many mansions, but also the *cleansing* fires of Gehenna."

Chapter and verse seem needed for this.

Dr. Watson also declares that "The most alarming references to the future of a sinner have fallen from the lips of Jesus."

True, and one might well fear to allow to fade the impression produced on reading or re-reading these sayings of Jesus regarding the sufferings of the lost. Yet the question forces itself upon us: Do they teach their endlessness? Dr. Watson appears to doubt that they do, for he says:

"It is almost a paradox that St. Paul, on whom the Rabbis left their trace, should have a more hopeful outlook than his Master: but there is no question that in various passages, St. Paul seems to point to the hope 'that in the dispensation of the fulness of time, God might gather in one all things in Christ, both which are in heaven and which are on earth". And Phil. 2:9-11: "And as in Adam all die, so in Christ shall all be made

alive." (?) No doubt an exact exegesis may qualify and reduce the wider scope of such passages, but they allow us to believe that from time to time the great Apostle imagined (imagined! Was he not inspired?) a victory of Christ which would leave no rebel against His power in the whole universe of God, and no creature reasoning or unreasoning, which would not do Him service." What about St. John? Did the Rabbis, did Philo, "leave their trace" on him? Or was he inspired when he wrote Rev. 5:13? Dr. Watson adds: "It is the hope we all would cherish, and which would make glad our hearts. It is the consummation we believe God desires, and [illegible] would be the crown of Christ's passion. (Can, [illegible] these be denied to Father and Son?), the

> "One far off Divine event
> To which the whole Creation moves."

No one, however, can believe that St. Paul expected that such restoration would ever be accomplished except through the repentance of the sinner and through the grace of God." Paul, by the Holy Spirit, spake of wrath as well as of grace.

Dean Farrar said: "I cannot accept the spreading doctrine of conditional immortality. I cannot preach the certainty of universalism. This last doctrine—the belief that

> "At last, far off, at last to all—
> Good shall fall"

does indeed derive much support from many passages of Scripture; it—or a view more or less analagous to it—was held by Origen, the greatest and noblest; by Gregory of Nyssa, the most fearless; by Clemens of Alexandria, the most learned; by Gregory of Nazianzus, one

of the most eloquent; by Justin Martyr, one of the earliest of the Fathers; and the brightest and ablest of the Scotch prelates, Bishop Ewing of Argyll and the Isles, said, in language which goes farther than I can go: "Unless this be held as a matter of faith and not as a speculative dogma, it is practically valueless. With me this final victory is not a matter of speculation at all, but of positive faith; and to disbelieve it would be for me to cease altogether to worship God."

Dean Farrar also says: "It seems to me that if many passages be taken quite literally, universal restoration is unequivocally taught; just as if many passages be taken quite literally, the final annihilation of the wicked is taught. But that endless torments are nowhere clearly taught—the passages which appear to teach that doctrine being either obviously figurative or historically misunderstood. If the decision be made to turn solely on the literal meaning of Scripture, I have no hesitation whatever in declaring my strong conviction that the Universalist and Annihilist theories have far more evidence of this sort for them than the popular view."

Why should not these "many" passages be taken in their literal sense? Must the intelligent Christian reader go, book in hand, to his pastor or teacher to ask the meaning of passages of Scripture which refer to a death—a second death, addressed to men who know that physical death awaited all, good and bad, and which to him appear obviously plain? For instance: "I have set before you life and death, good and evil; choose good that ye may live." Or, "If ye live after the flesh, ye shall die"; and, as Farrar said "many" others.

It seems to the writer that if the whole scope and

teaching of Scripture regarding the soul and its future be received, it will be found that *a* Universalism and *an* Annihilationism are taught. As another writer has said:

"If a reader has once accepted the coherent biblical theory elicited by allowing the death threatened to Adam to stand for impending extinction, and the life which is conferred in Christ for restored immortality, (say rather, to include immortality, for eternal life and immortality do not appear to be convertible terms, although the latter is always included in the former), restricted to men who choose God for their portion, the temptation to deal violently with the mass of biblical language is at once removed." "But so long as men think all souls immortal, and are oppressed with the horror of the dogma of endless misery thence arising, the temptation to wrest the terms of Scripture into the sense of universal salvation is almost irresistible."

CHAPTER VII.

The Penalty of Sin, Death—The Extinction of Being.

"Dying thou shalt die."—Gen. ii.: 17.

"If any was not found written in the Book of Life, he was cast into the lake of fire"; "This is the second death."—Rev. xx.: 14, 15.

4th Sub-Postulate: "The finality of God's dealing with the wicked at the end of the world, is one of the most prominent facts in Scripture. At that time, occurs the resurrection of the wicked dead, to stand before the white throne, ... there be judged according to the deeds done in th[illegible]v; that is, while here on earth, this eventuating in t[illegible]ing cast into the lake of fire, ... ending in the second death. . . . the final establishing of the divine decree, from which there will be no appeal and no escape. The terminology of the following Scriptures substantiates this view."

Eight passages are cited in support of the doctrine of a final judgment of the wicked. None of them appear to say anything regarding the duration of suffering; but as it is affirmed that they do, it may be well to attempt some consideration of what may be thought to be the strongest one, viz.:

Rev. 20: 11-15: "And I saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place for

them; and I saw the dead, the great and the small, standing before the throne; and books were opened; and another book was opened, which is the book of life; and the dead were judged out of the things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and Hades gave up the dead which were in them, and they were judged every man according to their works. And death and Hades were cast into the lake of fire. This is the second death, even the lake of fire. And if any was not found written in the book of life, he was cast into the lake of fire."

Who can tell what this awfully solemn passage signifies? But we may be permitted reverently to ask it to speak, in accordance with other Scriptures. It is the record of a vision, apparently with little of symbolism in it, and seems to be a description of actual occurrences, as if the narrator of them had been present. What did he see? (1) "A great white throne". Thrones are seats of kings and judges, seats of honour and dignity, and emblematic of authority and power. It was a *white* throne—white, emblem of purity and holiness. (2) "Him that sat upon it". Who was he? God the Father, or the Lord Jesus Christ, one with the Father. (3) "From whose face the heaven and the earth fled away; and there was found no place for them". Were the picture of this attempted? Perhaps, might be seen. John on that lonely isle, viewing at one moment of the vision the heaven and the earth having fled away, only the throne and its occupant, all else vacant space. (4) As he gazes, what a scene meets his eye! The space is filling, for he sees coming from the sea, death and Hades —"the dead, the great and the small", coming and

"standing before the throne". Who were the dead? What is to be understood, when the word dead is used regarding the departed: their bodies or their souls? The latter are in Hades; their bodies, some dissolved in the grave, some consumed to ashes and smoke by fire, others devoured by beasts, but all reduced to dust, according to the decree: "Dust thou art and unto dust shalt thou return." This accords entirely with what we know of the body. We are told it undergoes a change every seven years, and when it dies it "returns to dust". Cemeteries have been razed and cities built upon them; bodies have been cremated. God's power even to bring the particles together is not here challenged, but no ground consistent with reason could be adduced for such an act. So that it must be the soul that is meant, but not a formless entity. John saw the dead and distinguished them as men, men who had lived in this world. Again, who *are* the dead of the vision? "Bible Study" calls this resurrection, "the resurrection of the wicked dead". Whether it is intended to be understood of these only does not clearly appear; but there are those who affirm that the final judgment refers only to the wicked, and that the saved had been judged before by Christ. There is some ground for this belief, for it is said, "The saints shall judge the world", and "Know ye not that we shall judge angels?"—"Angels kept unto the judgment of the great day." But whether only the wicked, or also the righteous dead, are referred to here, the question is: What is said to come forth from the sea, death and hades? Surely the soul. There seems to be almost absolute silence as to the bodies of the wicked. It may be said, at least, we have no description of any.

In Daniel 12:2 we read: 'Many of them that sleep

in the dust of the earth (the dead, the departed) shall awake, some to everlasting life, and some to shame and everlasting contempt or abhorence." Nothing is there said as to a body; the time is not specified. It does not appear to point to the final judgment; indeed, the "*many*" and the "*some*" of the verse may be contrasted with the universality of the "*great* and the *small*" and the "*every man*" of the Revelation passage, so that the one in Daniel has seemingly no reference to the one in the Apocalypse.

John 5:28-29 also appears to describe a difference in the resurrection of the righteous and the wicked. The one, be it noticed, is to life, not to judgment; the other to judgment. It is not said to punishment or to death, because judgment, trial, sentence, always precedes the punishment; and even this last word gives no hint as to what the penalty may be, so we seem to gather nothing from Scripture as to bodies for the wicked at their resurrection. Not so as to bodies or "houses" for the righteous. There is no ambiguity as to them, as we learn from a number of passages of Scripture, among which may be mentioned Phil. 3:21, Rom. 8:11, and, notably and unequivocally, 1 Cor. 15. The whole chapter makes it obvious that there is a coming together with the soul or spirit of the righteous, a body, a form, equivalent to, but far more glorious than that possessed on earth; and that this is confined exclusively to the righteous is evident from verses 42-57. And there is a clause in verse 43, which seems conclusively to exclude the thought that the wicked are included, viz.: "It is sown in dishonour, it is raised in glory." Nor can it be said of the wicked, as is said (verse 54) of the righteous: "Death is swallowed up in *victory*, or *victoriously*. (5) John "saw the

dead judged, every man according to their works," doubtless in strict justice and impartiality. Were the works referred to, all ante-mortem? "Bible Study" in this sub-postulate, says: "They were deeds done in the body," which is a quotation fron II Cor. 5: 10, referring to Christians, as may be seen in verse 4 of the chapter. It is with the wicked which we have here to do, and we have no direct Scripture to show that the deeds judged were post mortem. (6) The penalty: "Death and Hades were cast into the lake of fire, and if any were not found written in the book of life, he was cast into the lake of fire; this is the second death."

This last death is to be the common lot of all the wicked at that time. Unquestionably the sufferings will be various, the stripes few or many "according to their works." Will the sufferings of all, as to duration, be equal—unending? This might possibly be inferred, had we a clear and undoubted 'Thus saith the Lord' for man's natural immortality, but we have not, and in the opinion of the writer, we have *His* word for the reverse.

What was the first death? Destruction, ruin, dissolution, consumption, obliteration, blotting out. Must we give a different meaning to the word 'death' when connected with the adjective 'second', than when we attach the adjective, first, to the other? Have they any resemblance to each other? Was the death of the body instantaneous, or gradual? As Matthew Henry says: "The moment we are born we begin dying." So there were suffering from the cradle to the grave attending the first death. Will there be no similarity in the lake of fire—the second death before its consummation?

Is the "lake of fire" figurative or real? Is "the street of the city of pure gold, as it were transparent glass,"

real or figurative? We may not say as to either; but we have no conception of "fire" that is not extinguishable, so may we infer: if "fire" is here used metaphorically, that the thing signified by it may also be extinguishable?

Another question: As to the resurrection of the wicked, no description as to a body for them being given in the Scriptures, do their souls awake and come forth, just as they passed from hence, in "shame and everlasting contempt? to enter upon their awful doom—Matt. 25:41—"the eternal fire prepared for the devil and his angels," of whom we appear to have no record in the Word as to *their* bodies.

Surely, surely, the condition of the wicked at the last, as described here, is terrible enough without adding the awful ingredient of endlessness to it, which it is to be hoped the holy and merciful God has not done, and those lost ones may be trustingly, though not joyously, left in His hands.

Much that was said in the closing remarks on the 3rd postulate in Chapter 6, regarding *a* universal salvation, might here be said of *an* annihilation, for the writer finds himself compelled to accept both as the teaching of Scripture; he believes that the latter is found in the passage just considered as well as in many others.

This last scene in the panoramic vision appears to be "The finality of God's dealing with the wicked at the end of the world," which the sub-postulate says "is one of the most prominent facts in Scripture." Ay, the decree: "Dying thou shalt die", iterated and reiterated all through the Holy Scriptures, will then have its fulfilment? Moses said: "See, I have set before thee this day life and good, death and evil." Ezekiel: "The soul that sinneth it shall die"; "Why will ye die?"; "I have

no pleasure in the death of him that dieth." Jesus: "If ye believe not that I am he, ye shall die in your sins"; and Paul: "If ye live after the flesh ye shall die"; "I am pure from the blood—death—of all men." James: "Save a soul from death." These passages all refer to the death of the soul, not to the death of the body only, if to the latter at all, and here *that* death with its attendant sufferings, John describes, at the close of Revelation, by the adjective '*second*', evidently the last death; and the scene regarding the wicked closes, for only of the righteous is it declared: "Neither can they die any more", which Jesus said to the Jews—the Sadducees—when speaking to them of the resurrection. The drama is ended, the curtain falls, silence, and everlasting darkness reigns. To the mind an awfully solemn picture.

CHAPTER VIII.

"The Larger Hope."

"In which—in spirit—also he went and preached unto the spirits in prison."—I. Peter iii.: 19.

"For unto this end was the gospel preached even to the dead, that they might be judged according to men in the flesh, but live according to God in the spirit."—I. Peter, iv.: 6.

5th Sub-Postulate. "The Scriptures nowhere hold out any encouragement that there will be another opportunity in the world to come to repent and believe. On the contrary, it declares that now is the opportunity for these experiences, and it bases upon this fact, repeated exhortations to immediately repent and be saved. To suppose that God would thus solemnly and earnestly warn men, and yet hold in reserve, in the world to come, another opportunity to believe and be saved, is inconsistent with the fact that He has dealt with men, in the Scriptures, in openness and honesty, a fact which is patent in every page of the Bible. It is to be concluded, therefore, that this life affords man his one and only opportunity of believing unto salvation."

Were this merely a polemical discussion, it might be sufficient to dismiss this sub-postulate by saying that it, and the six Scripture quotations added, are not pertinent to the main question, for all might be admitted, and the point of the subject would not even remotely be touched, viz.: The endlessness of the sufferings of the lost. Indeed, the last passage cited,—"Ye shall all likewise perish", shows the opposite, *i. e.*, the end of the wicked is

death. The writer believes in their future punishment, but not in their endless existence; and the postulate implies everlasting sufferings, and assumes their unending existence. But truth is sought: so the postulate is considered because it has a bearing on Eschatology. It affirms, "That this life affords man his one and only opportunity of believing unto salvation, and that such are the teachings, exhortations and warnings of Scripture, that to think otherwise is to impugn the honesty and sincerity of God in His dealings with men." These two things which are affirmed require proof. The inference from the "exhortations and warnings" is a human opinion of what God would or would not do, and human inferences from the teachings of Scripture might be quite as allowable in refutation of such a doctrine as the endlessness of human suffering. And lest some of that which is submitted might lead any reader, who has the Bible in his hands, to presume on having another opportunity to believe and be saved, after going hence, a solemn warning from the pen of Professor Orr is inserted at the close of this chapter. And while all he says is not endorsed by the writer, it is such as might lead any hearer of the Gospel to fear to take the risk of putting off *now* its offers of grace to *him*.

Some light may be thrown on the question of the 'larger hope', as it is called, which the postulate emphatically denies, by considering God's dealings with men here,—in the past; before Christ's advent; since His advent;—and what these dealings may be in the future on earth; and from these deductions drawn as to His probable dealings with them in the future after their decease, on the hypothesis that they have innate immortality, and are liable to suffer eternally.

(1) Are we taught in the Scriptures that God, before the coming of Christ, *warned* men that an eternity of suffering awaited all—Jews and Gentiles—who failed to walk up to the light which they had from Nature or revelation? Did He even warn the Jews, who had the light of the latter, of a coming eternal misery in case of disobedience?

While a future existence appears more or less clearly to be taught or inferred, it may be confidently affirmed that never, in the Old Testament—the Bible of the Jews in the time of Christ—is the eternity of suffering explicitly, or by implication, used as a motive to deter from sin or incite to holiness; but "die", "death", as well as suffering and woe are pressed upon the attention as arguments to repent and turn and live. If eternal—everlasting—suffering is considered, such a potent argument now, it was surely no less necessary then; and mercy, if not justice, would demand its use. So the inference is, that the dogma is not taught in the Old Testament. As to heathen nations before Christ, there are two remarkable passages: Acts 14:16 and 17:30, especially the latter, referring to the sins and idolatrous practices of those nations. It reads thus: "The times of ignorance therefore God overlooked." Many of those nations had passed away. Would it be questioning the justice of God to doubt that their inhabitants have entered upon an eternity of misery? Or, assuming that they have immortality, to think that they must have another "opportunity of believing unto salvation", in consistency with the character of God, as He has revealed Himself in nature, providence and grace? These two questions may be said to be a judging of the Almighty. But God requires, and invites us, where we have not a clear "Thus saith the

Lord", to exercise our reason as to His doings, saying: "Are not my ways equal?" and "Judge, I pray you, between me and my vineyard." Dr. Watson has said: "Jesus, as the Prophet of Religion, was ready to submit every word of His teaching to conscience and reason. He never suggested that what would have been immoral in man might be moral in God. His argument was ever from the good in man to the best in God." Another writer said: "In no case can true reason and a right faith oppose each other." "Morality is the same thing in essence for God and for man, and faith in any so-called revealed truth, which really implies the contrary, is impossible. In such ca ith can only be feigning make believe." Still anot . "I cannot keep my intellectual beliefs in one compartment of my mind, and my moral maxims in another."

(2) What have been God's dealings with men directly or permissively as to degrees of light, and conditions of receiving salvation since Christ's time till the present? Do they demand or warrant us to believe that all who in any way came in a greater or lesser degree under the sound of the Gospel, and who had not embraced its offers here, assuming, as before, their immortality, that none of these shall ever have another "opportunity of believing unto salvation?"

While it may well be concluded from Scripture, that there are those who will never have another opportunity —assuming and accepting that the future doom of such is *death*.—no violence is done to the moral sense, nor are the wisdom, love, justice, goodness and power of God in the slightest degree tarnished. But assuming that there is an eternity of suffering for *some*, for only on such supposition is the question relevant, would not our moral

sense, the character and the dealings of God as revealed in His Word, lead us to expect, if not imperatively demand, another opportunity for *others*? And are there not intimations of such a hypothesis? Who, then, it is asked, may be supposed to be so favoured? Would not, for instance (*a*) the Athenians, who believed not in Paul's day, be among the number? He, the one lone missionary to them, so far as the record goes; and he was there for a very short time, while he waited for Silas and Timotheus to come to him. These Athenians were born, reared and living in a city full of idols, philosophers among them, seeking continually after "some new thing." Paul—a stranger—brings them a "new thing", leaves them after a transient visit. They were offered the Gospel: they refused it. For *that*, are they now enduring suffering which shall never end? (*b*) This case of the Greek philosophers is but a sample of what has been going on since the beginning of the era of modern missions, and patent to all who are only slightly conversant with their history. Who amongst those do not know that some of those noble men, Judson, for instance, laboured for years without seeing a single convert? Are their hearers who died during those years of labour, now in hopeless, endless misery? (*c*) What of those (for where shall the line be drawn?) who have lived and died unbelievers, in lands where the light of the Gospel shone but dimly? For instance, the natives of Europe, in the dark and mediaeval ages? (*d*) What of those sincere unbelievers who have lived and died in the most highly favoured Christian countries, such as Great Britain, her colonies, and the United States? Have there been, and are there sincere unbelievers? It would be a wonder if there are not some, even in this advanced day, and in these enlight-

ened lands, where there is so much to hinder, and so little to help faith, even amongst professed believers, not to mention in detail the trinity of evil; and if Adam, who, as Dr. Torrey says, "was created . . . a being of lofty intellectual powers", fell before the tempter, what of man since, with these, and his moral faculties all impaired: in many cases sadly debased? Is it to be wondered if many of these have failed of salvation here? And assuming, as before, innate immortality, must we conclude that none amongst these four classes, more or less hearers of the gospel, "will never have another opportunity of believing unto salvation", but must have an everlasting existence in misery and suffering? On the other hypothesis, these, not having inherent immortality, and although dying in unbelief, may be calmly and solemnly, though not joyfully, left in the hands of Him who "is good to all, and whose tender mercies are over all His works."

It may be thought that this is dangerous doctrine. Not necessarily so, and is referred to elsewhere. Meantime the question may be asked and left with the reader: What has the opposite teaching effected hitherto? and, humanly speaking, might not the results have been different, if the more reasonable, and as the writer believes, more Scriptural doctrine of death and its attendant sufferings as the penalty of sin, been proclaimed, and which many, perhaps, would feel to be more terrible, though in reality more merciful, than suffering eternally. In illustration of this, what a relief to the condemned murderer is a respite from death, even if it assign him to prison and suffering!

(3) There is a time coming, "a good time coming", when Satan, our adversary, will be imprisoned, "when

the earth", this morally poor earth, "shall be filled with the knowledge of the Lord as the waters cover the sea, and the times portrayed in the 72nd Psalm realized, when, speaking after the manner of men, it will be comparatively easy to believe, be saved and serve the Lord. Happy, "happy" "the people" who will be "in such a case". Yes, but perhaps vastly more blessed will then be, the "Church", the "body of Christ", the bride the Lamb's wife".

In these three stages or states of the moral history of mankind, we see the sovereignty of God in the bestowment of various degrees of light, of opportunity, and consequently of responsibility. There is a suggestive passage, setting forth as to these different dealings of God with men which surely could not be made to comport with justice and holiness, much less with love and mercy, if the sufferings of the lost were to be everlasting. It is found in Matt. 11:21: "Woe unto thee, Chorazin! Woe unto thee Bethsaida; for if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes." The passage with its context appears to be a warning or an exhortation to repentance, based on the fact of the great privileges enjoyed by those living in Chorazin and Bethsaida in Christ's day, as compared with those of Tyre and Sidon, and the more terrible condemnation in the day of judgment, which would follow the abuse of those privileges. The point desired to be made is, that if greater light would have saved the Tyrians and Sidonians from such terrible consequences, as are implied by the doctrine of everlasting life in pain and misery, would the light—"the mighty works" (easy to God),— which it is said would have effected their salvation, been withheld?

Some questions are suggested by this passage and others, referring to God's dealings with nations, or mankind in general, viz.: Who, in the past, were the lost outside Jewish and Christian nations? If any were saved, who were they? And if any, on what grounds? There appears to have been a fixed principle on which God has ever acted in His dealing with men, in regard to their continued or eternal life and well-being. He ever required obedience before, or *in* the bestowment of blessings, and there could be no obedience, or felt obligation to it, without faith in Him. It has ever been, "Trust and obey." Much light seems to be shed in connection with these queries in the first three chapters of Romans. There we are clearly taught that heathen nations were corrupt, that all in those nations had sinned, and that by works none could be saved. We are also taught that God had been dealing with those heathen nations on the basis of faith and obedience, in accordance with their light. The ground of it evidently being His mercy through the sacrifice of the Lord Jesus Christ, which sets forth justice and righteousness as well as mercy; for on no other ground, so far as is revealed, could a holy God graciously deal with any sinner, that sacrifice being retroactive in its effect, as we are taught in Chapter 3: 25; and though little known, indeed, not at all known by the heathen, yet applied to sincere believers among them, and laid to their account in the mind and purpose of God, and saved on the same principle (as is generally believed) that deceased infants and idiots are saved, viz., on the merits of Christ, applied by the Spirit of God. The manner of application may be hidden; indeed,, the way is concealed, even under the present dispensation "The wind bloweth where it listeth . . . so is every one

that is born of the Spirit", and being all of grace, are we not warranted in saying that even now, as to *absolute* perfection, the believer is just in the same position as the believing heathen: both sincere, both "perfect", *i. e.*, the heart right, and also, in the main, the life correct, each, according to his light, "they do no iniquity", "they cannot sin"; and yet are not sinless—the habit, the walk, the life, all on the side of God and righteousness, as God said of Noah: "Thee have I seen righteous before me in this generation." On these principles, must we not conclude that there is ground for believing that some of the so-called heathen are saved, though never having heard of Christ? for, if their children, dying in infancy, are saved, as most Christians who hold the doctrine of native immortality, believe, how about the parents, if feeling after God, in all earnestness and sincerity, yet as ignorant as their babes as to the ground of salvation?

In this connection Prof. Orr says: "In the sphere of heathenism itself—even apart from the direct preaching of the Gospel—there is room for moral decision wider than is sometimes apprehended, and a type of will is being formed on which eternal issues depend."

But it would appear that we are not left to mere conjectures. There are statements in passages in Romans, which appear to teach, by inference, if not directly, that some such have been saved. In Chapter 1: 18, the Apostle declares "That the truth was held in unrighteousness." What truth? Verses 19-20: "The invisible things of God,—His everlasting power and Godhead,—were clearly seen, being perceived by the things that were made", and thus they were left "without excuse". Verse 21: "Because those who, by these things, "knowing God, they glorified Him not as God, neither gave thanks".

Further, verse 25: "They worshipped and served the creature rather than the Creator", and so (verse 32) were accounted "worthy of death". What of those who,—for surely it may fairly be believed that some did not come under this condemnation, for if death, not the death of the body be it observed, could be incurred by transgression and refusing to glorify God, it may well be thought that the opposite: life, might be gained by faith and obedience, though both very imperfect; and is not this implied? For verse 21 shows that they were capable of glorifying God", and verse 25, of "worshipping and serving him"; and Chapter 2:6, speaking of Jew and Greek, Paul says: "God will render to every one according to his works"; and verses 11, 12: "for there is no respect of persons with God,—for as many (do 'many' embrace all?) as have sinned without (written) law, shall also perish (be "worthy of *death*") without law; and as many as have sinned under law, shall be judged by law." Both these, one, according to the lesser; the other, the greater light. Then, verse 14, with what follows it in the chapter, make it almost conclusive that there were *some* "without law", saved; for it says, "*When* the Gentiles which have no law, do by nature the things of the law", they (the doers) show the work of the law "written in their hearts." *They do* the things of the law; perfectly and entirely? No, any more than the saved Christian is perfect in the law—the new commandment of love, enjoined by Christ; but there *is* a "Christian perfection", though the Christian is not sinless. So it would appear, on the same principle, there *is* a law perfection received by God for Gentiles—the heathen—like that, perhaps, which was accepted of the Jews under their dark ceremonial law, which was but "a shadow of good things

to come"; the law, God's law, written in the believing heart of Jew and Greek; for Paul, still referring to the two classes, says (verse 16): "God shall judge the secrets of men". It is the aims, the motives, of men's hearts that are to be weighed, as well as the works. Are they unto God? then, accepted on the ground of the sacrifice of Christ, though not conscious of its existence.* Verses 25-29 teach the same truth. Verse 26 reads: "If therefore the uncircumcision *keep* the ordinances of the law, shall not his uncircumcision be reckoned for circumcision?" Are these statements to be regarded as suppositions, or is Paul, by the Holy Spirit, writing history? For verse 29 declares "Circumcision is that of the heart, in the spirit, not in the letter, whose praise is not of men but of God." And Peter, by the Holy Spirit, said: "Of a truth, I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness is acceptable to him."

So it would appear that the same gracious principle, ever since the fall till now, has been in operation; ay, and in Eden, that faith and obedience are the only way to eternal life, for every one capable of exercising them. None, without these, have it, and they who have it, have received it in or by Jesus Christ. For, "the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord." Who outside of the Jewish Church B.C. and the Christian Church A. D., are among the saved? Or who will, or may, have future opportunity of being saved we may not be able to say. But God in Christ has been caring for and dealing with peoples of the earth not included in Jewish and Christian nations.

Gladstone said: "The Old Testament abounds with passages which demonstrate the care, and even the

*It is otherwise under the Gospel, there is "Faith toward one Lord Jesus Christ," required as well as "Repentance toward God."

special care of the Almighty for nations other than the Jews." And are we not warranted in concluding that He has also been dealing, and in a saving manner, with individuals in those nations? Two or three instances out of the many may be given. It would appear God must have had some worshippers in Canaan in Abraham's time, amongst the Amorites, who, as nations for 400 years after his day, "were filling up the cup of their iniquity." Melchisedeck was a priest of the most high God in Canaan at the time. God kept Abimelech of Gerar from sinning against Him in the matter of Abraham's wife. *He* must have been a believer in God, and had respect unto His will. In the time of Jonah, we find God in mercy warning the Ninevites, and sparing them on repenting.

There may appear irrelevancy in much of what has been said in connection with this postulate, but it is to be remembered that it is human suppositions and inferences from God's dealings with men which forms a large part of it, and that an effort is here made to show that these dealings accord more with the hypothesis that man has not innate immortality, and that the end of the wicked is death, than the tenet that they have immortality and are to live for ever in the endurance of pain and loss, and that on the latter assumption it would *not* be "*inconsistent*", but highly *consistent* for God to give them "another opportunity to believe and be saved." And could we, on the hypothesis that they are to live for ever in conscious misery, conclude that He was the same being who said of wicked Nineveh, apparently almost as wicked as Sodom: "Should not I have pity on Nineveh, that great city, wherein are more than six score thousand persons that cannot discern between their right hand and

their left, and also much cattle?" The King and Court of Nineveh enjoined fasting on "beast, herd and flock", as well as man. "Is it for oxen God careth?" Yes, even for them. Praise His name! His covenant with Noah included, "fowl, cattle and every beast of the earth." Yes, such a God is He! "Lord, thou preserveth man and beast", and "His tender mercies are over all his works." But how, it is asked, are the passages that speak of wrath, judgment, indignation, anguish, tribulation and death, all as coming upon the impenitent from God, to be explained and brought into harmony with these other gracious statements? Can they be explained and harmonized? It would appear that they never can be. If "perish", "destruction", "death", signifying termination of the sufferings of the wicked, are left out; or, deliverance from these sufferings at some time do not take place. These hypotheses take off much, not all, of the mystery which hangs over the dealings and sayings of God as revealed in Old Testament history, such as the destruction of the Sodomites, and the denunciations and imprecations against the wicked, which are to be found in the Psalms and elsewhere in the Scriptures.

Again, on this sub-postulate, must there necessarily be "inconsistency on the part of God to so speak as He has done, and exhort men to repent and be saved, and yet hold in reserve in the world to come, another opportunity to believe and be saved?" and that in openness and in honesty He has dealt with men?" Men, fathers, kings, teachers, might and do so speak, "and yet hold in reserve" other means for the attainment of their ends. God Himself appears to have so acted with His people; for example, He says (Isaiah 5:4): "What could have been done more to my vineyard that I have not done in it?"

Did He do more for His Israel? Will He yet do more for Israel?

But apart from the possibility or probability of a fatherly, wise and beneficent purpose in thus dealing with men, and the silence of Scripture as implied in the postulate. Are the Scriptures really silent as to hope in the future for *any* before the final judgment? They are the only arbiters, and do they not speak on the subject *implicitly*, at least in their spirit and scope, as it has been attempted to show? And do they not *explicitly* do so? It is very strange that no reference is made in the "Bible Study" to two passages in the first epistle of Peter, known to be claimed as teaching the contrary view from that asserted in the postulate. The Scriptural answers to the following questions will show that for some there *is* hope.

(1) Where was Christ's soul or spirit in its intermediate state, *i.e.*, between the time of His death and resurrection?

The Holy Spirit by David said of Christ (Psalm 16: 10): "Thou wilt not leave my soul to sheol." Peter, by the same Spirit, a thousand years after, said: (Acts 2: 31): "Neither was he left in hades."

(2) What was He doing in hades?

Again, the Holy Spirit by Peter, makes reply in his first epistle (Chapter 3: 18, 19, 20): "Christ being put to death in the flesh, but quickened in the spirit, in which also he went and preached to the spirits in prison, who aforetime were disobedient when the longsuffering of God waited in the days of Noah".

(3) For what purpose was the Gospel—"the good tidings"—preached in hades? Again, the Holy Spirit speaks by Peter, who, after referring to the judgment of

the quick and the dead (Chapter 4: 5, 6), said: "Unto this end was the gospel (the good tidings) preached even to the dead", that they might be judged according to men in the flesh (Are not the latter the "quick" of verse 5?), but live according to God *in the* spirit."

It is true these passages have been the subject of controversy amongst Christians from time immemorial, mainly, apparently, not because of their obscurity or ambiguity, but because they conflict with an accepted dogma. For were an unbiased youth asked: What do they mean? it is likely, without hesitation, he would in substance reply: "Just what they say." And is not the acceptance of the literal meaning of Peter's words more in accordance with their settings in the passages than the "orthodox" interpretation put upon them? "That Christ, by the Holy Spirit, through Noah, preached to the Antedeluvians while in their rebellious state on earth?" It is true that Noah was a preacher of righteousness, but to 'men in the flesh'; it was to 'spirits' to whom Christ went and preached, and they are placed antithetically to 'men in the flesh'.

Consider to whom these passages in Peter's Epistle refer. Genesis 6:6-7: "It repented the Lord that he had made man on the earth, and it *grieved* him at his heart; and he said, I will destroy (Hebrew: "blot out") man whom I have created from the face of the ground, both man and beast . . . . for it repenteth me that I have made them." What were their condition at the time of Christ's death? That they were suffering loss because of the sin is certain; but that they were still in wilful and obstinate rebellion is unlikely; for God blotted them out from the face of the ground, because the sight of them and their conduct were grievous to Him. Is it

conceivable that they could in heart, if not also in life, be the same in hades, and He, the Holy, Omniscent, and Omnipresent One, be cognizant of it to all eternity?

Is it not pleasing to picture—oh! think of it—if the conversion of the thief on the cross, during the Blessed Saviour's deepest humiliation gave Him joy—and it must have done so—with what rapture must He have hied to the abodes of the lost, to offer them pardon and eternal life in His name! He said afterwards to John, when the latter was in exile in Patmos: "I have the keys of death and of hades."

These passages appear to accord with the spirit and teachings of Scriptures and the character and dealings of God. And is not the preaching in hades (not in Gehenna) a most likely thing? especially if, as is claimed, the souls of the wicked are immortal, and everlasting punishment after the judgment their doom?

Inference: If the Antedeluvians, who had 'righteousness' preached to them while on earth, and had the Gospel preached to them in hades, what of *some* hearers of the Gospel now, who pass away in unbelief? Assuming them to be immortal, will *any* of them "have another opportunity of believing unto salvation?"

A few suggestive questions, viz.: What is hades? Where is hades? Who are there? What doing there? Is it heaven? "David", it is said, "ascended not into the heavens." Is Christ, as God, possessing Omnipresence in any sense in hades? David said, "If I make my bed in Sheol, behold, thou art there." Are Abraham, Samuel, Stephen, Paul, John, there? Are Saul, Judas, Nero, there? The Scriptures appear to teach that all these are in hades, although apparently not all together.

The parable, if parable it is, of the rich man and

Lazarus, and Samuel's words to Saul show this. Samuel says: "To-morrow shall thou and thy sons be with me." Perhaps Samuel's words 'be with me', and Abraham's "between us and you there is a great gulf fixed" cannot be harmonized; but they may mean, both proximity and separation, and may suggest a reconciliation of Christ's descending into hades, with his saying to the thief on the cross, "To-day shalt thou be with me in Paradise"—"Abraham's bosom." Peter said also to preach, during His intermediate state, "to the spirits in prison"—hades. On the day of His resurrection he said, "Touch me not", or, "take not hold of me for I am not yet ascended to the Father." This may possibly refer to his ascension forty days after, but does not appear to do so, for he afterwards permitted others to take him by the feet; and again, on the same day, at evening, he said: "handle me." Is the thief in hades, or in heaven? Who can say? The Bible tells us that after death the saved are happy, and that the wicked are miserable, as is shown in the conversation between the rich man with Abraham. Great as the misery is described in figure to be, it was tolerable, and two things are suggested by the conversation: (1) That the wicked in hades have still some generous feelings.

> "Down in the human heart, crushed by the tempter,
> Feelings lie buried that grace can restore."

Query: Are these extinguished when the soul leaves the body? If my case is hopeless, and Lazarus cannot come to me, "I pray thee therefore, father Abraham, that thou wouldest send him to my father's house; for I have five brethren, that he may testify unto them, lest they also come into this place of torment." (2) Amidst suffering in hades, there is an eagerness for mercy—("Father Abraham, have mercy on me").

Shall it be withheld to all eternity by Him, whose "mercy endureth for ever?"

Professor Orr, on "Future Opportunity":—"What Scripture wishes us to realize is the fact of probation now, of responsibility here. We should keep this in view, and, concentrating all our exhortation and entreaty into the present, should refuse to sanction hopes which Scripture does not support; striving, rather, to bring men to live under the impression. "How shall we escape, if we neglect so great salvation?"

"There are three facts in regard to the Scriptural aspect of this theory—Future Probation—which ought, I think, to make us cautious: (1) The first is the intense concentration of every ray of exhortation and appeal into the present. "*Now* is the accepted time; behold *now* is the day of salvation." This is the strain of Scripture throughout. Everything which would weaken the force of this appeal, or lead men to throw over into a possible future what ought to be done now, is a distinct evil.

(2) The second is the fact that, in Scripture, judgment is invariably represented as proceeding on the matter of this life, on "the deeds done in the body." The state after death is expressly described, in contrast with the present life, as one of judgment. In every description of the judgment, or allusion to it, it is constantly what a man has been, or has done in this life, which is represented as the basis on which the determination of his final state depends. There is not a word or hint to indicate that a man who would be found on the left hand of the King, or who would pass under condemnation on the basis of his earthly record, may possibly be found on the other side, and be accepted, on the ground of some

transaction in the state between death and the judgment. Surely this does not agree well with a "future probation." theory, but would rather require us to suppose that, in principle at least, man is presumed to decide his destiny here.

(3) There is, as the converse of these facts, the silence of Scripture on the subject of probation beyond; for the passages in 1 Peter, even accepting the interpretation which makes them refer to a work of Christ in the state of the dead, form surely a slender foundation on which to build so vast a structure. The suggestions they offer are not to be neglected. But neither do they speak of general probation, if of probation at all; nor give information as to the special character of this preaching to the dead, (?) or its results in conversion; least of all do they show that what may apply to the heathen, or others similarly situated, applies to those whose opportunities have been ample. I have spoken of the influences of heredity, etc., as an element to be taken account of in judgment; but we must beware even here of forgetting how much responsibility remains. Will is at work here also; personal volition is interweaving itself with the warp of natural circumstances and of hereditary predisposition. In the sphere of heathenism itself—even apart from the direct preaching of the Gospel—there is room for moral decision wider than is sometimes apprehended, and a type of will is being formed on which eternal issues depend.' '

CHAPTER IX.

Beyond Hope.

"My spirit shall not strive with man forever. Gen. vi: 3.
"Ephraim is joined to his idols: Let him alone." Hosea iv: 17.

6th Sub-Postulate: "It is a solemn fact that the Scriptures declare that it is possible for men to so harden their hearts against the Holy Ghost, that they may become even in this world reprobates. God gives such persons up to themselves and Satan, and plainly declares of them that it is impossible to renew them again to repentance, and that for them there is no more sacrifice for sin; therefore, beyond dispute are finally and for ever doomed and lost."

The Scriptures clearly teach the awful truth: that irrevocable judgment appears to be passed upon some even in this world, and the execution of the sentence commenced in this life, by their being continued in existence here, and so "treasurest up for themselves wrath in the day of wrath and revelation of the righteous judgment of God."

As to the duration of the wrath, proof must be sought for elsewhere. It is the *day* of wrath", one of God's "days". Will it be endless? Whether it will or not, the condition described is awful, and is revealed as a solemn and earnest warning, that all may fear.

The passages quoted in confirmation of the postulate seem dead against universal salvation, at any time near

or remote, of *all* who have ever lived; and so, if Rev. 5: 13 and kindred Scriptures which speak of the restoration of all things, are to be fulfilled, because of these other opposite passages teaching irrevocable doom, there must be the extinction of some of the human family; amongst them those referred to in the passages adduced, and therefore such must have ever been destitute of immortality. This conclusion is emphasized by the fact that nowhere do the Scriptures appear to speak,—not in one passage,—of the everlasting existence of the impenitent.

CHAPTER X.

Endless Suffering?

"To each of us personally our creed has come, not with the throes of struggle, sacrifice and strong conviction, but rather like most of what we hold—an easy tenure—by descent through others, not from ourselves; as matter of course, not of choice and effort; so that it sits upon us like an outward badge, rather than pervades us as a principle and a power."—Gladstone.

"We cannot keep our intellectual beliefs in one compartment of our mind, and our moral maxims in another."

"The truth is, the subject, owing to the contradictions between their creed and their reason, is left by most persons in hopeless confusion and uncertainty."

"The incredibleness of a doctrine is no obstacle to a popular belief in it: whosoever thinks of the earnest reception of the dogma of transubstantiation—the conversion of a wheaten wafer into the infinite God—by nearly three-quarters (?) of Christendom at this moment, must permit the paradox to pass unchallenged."—Alger.

7th Sub-Postulate. "It is manifest that the punishment of the wicked in the world to come is unending, because the Word of God declares it to be so, in passages whose words are so transparently clear, that they only admit of one interpretation and meaning. Of the phraseology of these and similar passages, in the original Greek, eminent rhetoricians and theologians have said, that if the words used do not imply and state endlessness of punishment, it would be impossible to express the thought in human language."

Though ex-cathedra and very sweeping, this postulate in itself is only assertive. So the passages on which it is

founded must be appealed to. As the proof for the doctrine is made to rest largely on the "interpretation and meaning" of certain words, which can best be obtained from the context in which they are found; and the unlettered examiner of them, who ever he may be, having the privilege of consulting their Author — the Holy Spirit—may prove as correct an interpreter as the "eminent rhetoricians and theologians." Have not these last, in the past, been found in error, upholding dogmas now obsolete? All, learned and unlearned, with the Word of God in their hands, and guided by the same canons of interpretation, viz., the context in which the passages are found, and the spirit and general teachings of the Holy Scriptures, are under obligation to examine and judge for themselves as to what the Word teacheth. So let the passages cited speak. They are as follows, viz.:—

1. "Except ye repent ye shall all likewise perish."

How did those referred to, as to their bodies perish? They were "slain", "killed", "perished". If Christ meant to teach,—and He did,—the perishing of the soul in the future, where in the passage comes in the idea of endlessness? Unless "endlessness" in the sense that "likewise perish" included the thought of being absolute and that there was a resemblance between (not overlooking the resurrection) the everlastingly perishing of the bodies of those slain, and the everlastingly perishing of the souls of His hearers, which according to the teaching of the passage would be death, for so the bodies of the slain, everlastingly perished, "saw corruption", were annihilated, *i. e.*, changed into other substances or elements, at least, would lose identity, as did the bodies of the Galilaeans. It is plain that Christ intended to teach His hearers, by the illustration, the universality of the neces-

sity of repentance, and the awful consequences of impenitence.

2. "If the righteous is scarcely saved, where shall the sinner and ungodly appear?" Surely, in hell, —Gehenna. If the righteous is saved, the sinner must be lost. Yes, and according to Scripture, shall appear in the judgment for sentence. What that is, or will be, is not in the verse.

3. "Whatsoever a man soweth that shall he also reap; for he that soweth to the flesh shall of the flesh reap corruption."

What is corruption? Sometimes things are known by their opposites. The latter in this case is, eternal life; which those, according to the context, who sow to the Spirit, are said to reap. True, it is not said here that the opposite of eternal life is death, which is the antithetical word of life; but the word "corruption" is used interchangeably with the word "death". For example, Paul says, referring to the resurrection of Christ, "God raised him from the dead, now no more to return to corruption" —death—"as it is written, thou wilt not give thy holy one to see corruption." David "fell on sleep"—died— "and saw corruption". Again, Paul says, "Christ being raised from the dead, dieth no more, death no more hath dominion over him." The thought in the mind in using the word corruption has generally in it the idea of putrefaction, a changing of the substance, and so also death, in connection with the bodies of men. But apart from what has now been adduced, would an ordinary reader of the verse discover endless punishment in it?

4. "He that is unrighteous, let him do unrighteousness still", or, "yet more" (at his peril?).

It is difficult to see why this passage should be cited

in this connection, unless it be on the horrible hypothesis that it refers to the lost in "the lake of fire", and that they are there, as some have said, to go on sinning more and more for ever and for ever.

An ordained minister, on June 4th last, in the hearing of the writer, his subject being the Sovereignty of the Lord Jesus, said (the substance is given), after quoting "Unto Him every knee shall bow", he exhorted sinners, because of this Kingly power, to submit themselves to Him, stating that unless they did so, they would suffer everlastingly, and declared that that everlasting suffering was not because of sins committed here only, or the refusal to submit to Jesus here, but that they would always be going on sinning, and so also be suffering eternally; designing thereby to prove that penalty without end was just, because sinning without end.

To portray the reality of such beings, their actions and sufferings either in hades or Gehenna, would form a fitting companion picture to one of the scenes portrayed in Dante's "Inferno."

It is difficult to see how such could be bowing their "knees or by their tongues confessing that Jesus is Lord to the glory of God the Father." "Crushed but cursing"! What honour to Almighty God would such an eternal exhibition of the exercise of power be, on creatures, "which", according to Job 4: 19, "are crushed before, or like, the moth"?

Rev. Wm. Traill, in "Unseen Realities", has the following:—

"Put, as the Scriptures put it, the question of future punishment requires us to attempt no problem in the arithmetic of infinities. For the question now is not simply and solely: Do the sins committed in *this* life deserve

eternal punishment? We should not shrink from avowing our belief that they do. But this is not the sole question now. There are other questions involved. First, for example, What else than endless misery can be the fate of a human being who enters the other world with guilt on his head, no matter what its amount, which now can never be removed? Secondly, what else than progressive wickedness will be the career of an unholy being who, in the other world, will be shut out from all restorative means and agencies, and be left without any restraint to his own evil will? Take this latter question alone, and it might be said to introduce a new element into the case—that, namely, *of sins committed in the other world.* Are these not punishable? Must they not be punished? And when can their punishment end, when they themselves are never to end? If the guilt of the wicked in hell is to go on accumulating, then the longer they have sinned the less grows the difficulty, if any there was, about the eternity of their punishment. For a period might be conceived so remote, that we might at last venture even on an arithmetical equation—a life-time past of countless ages spent in sin, with a life-time to come of countless ages to be passed in punishment. Repeat this same equation, and you have still the same result; only at each repetition the lifetime on either side is immensely longer."

"He that is able to receive it, let him receive it", for "All men cannot receive this saying."

As to the time referred to and the object of this Scripture which is under consideration, it would seem more likely, but we do not affirm, that it refers to, and may be an exhortation to the living on earth: "Seal not up the words of the prophecy of this book, for the time is at

hand" addressed to John regarding what he had seen and heard. Then comes this awfully solemn passage, which is followed by "Behold, I come quickly, and my reward is with me, to render each man according to his works." The whole context of the chapter would seem to confirm this view, especially when the gracious invitation, which is contained in it: "And the Spirit and the Bride say come" is taken into account. The writer, when first penning these lines, did not suppose that he had any witness to confirm his view as to the probable meaning of the passage, until he referred to the commentary of Matthew Henry, upon the chapter. It says on the verse, "By the effect this book, thus kept open, will have upon men; those that are filthy and unjust will take that occasion from thence to be more so; but it will confirm, strengthen and further sanctify those that are upright with God; it will be a savour of life to some, and of death to others, and so will appear to be from God."

This principle or defect of human nature seems also to be taught, and probably is one of sad and general experience, in Romans 7:8, in which Paul says: "I had not known sin, except through the law, for I had not known coveting or lust, but *sin* finding occasion, wrought in me through the commandment all *manner* of coveting, for apart from the law sin is dead." Oh! what *is* sin, again it is asked.

5. "Ye shall have judgment without mercy that showed no mercy."

Assuredly there is nothing in this passage, or its context, about "everlasting punishment."

6. "Whose end is destruction (R. V., 'perdition')."

The Library Dictionary says: Perdition means "entire loss", "utter destruction", "ruin", "future misery".

"eternal death". These two last definitions are ecclesiastical, based on the doctrine contended for in "Bible Study"; therefore, are in dispute, and must come under the same tests. As to the other definitions given, they accord with the view of death, which is contended for in this examination; they all contain the idea of change of substance, as does the death of the body. But does "Whose end is destruction" contain the doctrine of eternal misery?

7. "Woe unto that man; it had been good for that man if he had not been born."

To this passage, a note is added, viz.: "The statement of our Lord (John 17: 12, for ever settles the question of the possible future salvation of Judas: "None of them is lost (R. V., 'perished') but the son of perdition." It is to be noted that the phrase, "but the son of perdition" is eliptical, and its full force is, that the son of perdition *is* lost. The words, "son of perdition" are only otherwise connected with that awful future man of sin, the anti-Christ, and they are recognised by theologians as forming one of the most terrible statements, in their implications of doom, that ever escaped from the Master's lips."

To belittle pre-eminent sin or any sin and any consequences of sin, might well call for a "God forbid"; but as reference has been made to "the Man of Sin" (who or what 'the lawless one' may be is not asserted here), in connection with the fate of Judas, it may be well to draw attention to the fate of the former:—"The lawless one, whom the Lord Jesus shall slay or consume, with the breath of His mouth, and bring to nought or destroy by the manifestation of His coming or presence"; Slay, consume, bring to nought, all conveying the idea of death,

extinction. If the fate of Judas is parallel to that of the Man of Sin (or lawlessness),—the son of perdition, certainly "the question of his possible future salvation is forever settled." And who shall measure the poignancy of the sufferings attending *that* "death, *that* consumption, or *that* destruction" spoken of regarding the Man of Sin, whether the words are taken in a literal or figurative sense?

Another question: Can endlessness in the sufferings of Judas be extracted from any or all of the passages given in the Scriptures concerning his future? These are: "Better that he had never been born", "lost", "perished", "go to his own place"? Another question still. Did *he* believe in an endless hell of misery, and by his suicide make haste to enter it? But, as to the passage: Why did the loving Saviour, who could not give expression to it without being "troubled in spirit", utter it at all? Verily, for our sakes, and perhaps, also, for the sake of Judas (for he was present); and was it a last appeal to him to desist from the awful crime? We may not say: there is mystery here, when the prophecy concerning him, in connection with the purpose of God, and the guilt, ay, the felt guilt, of Judas, is considered. In the end it will be found that the "Word of the Lord is right, and all His work is done in faithfulness", "for He loveth righteousness and judgment", and "The earth is full of the loving kindness of the Lord." Meantime, earnest and solemn warnings, as well as grace and mercy, are in exercise, the former prompted by the latter. An inference may be drawn, rather, a question asked, as to the phrase: "It had been good for that man if he had not been born." Is there hope beyond for *any* who have not sinned so terribly? Is he the only one of whom it could be said: "Better not been born?"

8. "There is a sin unto death: I do not say that he shall pray for it."

A note is added to this passage, of which the following is a summary, viz.: "This sin, *i. e.*, the sin of the reprobate, is unpardonable, which, as we are not to pray for such while here or after they are dead, goes to show that salvation for the lost in the world to come will never take place."

The inference from the premise is faulty, which declares that because *some*, *i. e.*, those who commit a sin which is unpardonable, and *they* are not to be prayed for, and cannot be saved, "therefore the salvation of the *lost* (*all* the lost?) in the world to come will never take place." What of those who do not commit the sin spoken of?

As to "praying for the dead", Scripture appears to be absolutely silent. To continue on in this line of argument does not seem useful. Neither the passage or the note is relevant in support of the postulate, which implies that the punishment is unending suffering, and not death. John, by the Spirit of God, says it *is* death.

9. "Whither I am, thither ye cannot come"; "Whither I go ye cannot come." A note is added as follows: "He was speaking of a separation which was final and eternal."

Very possibly. This was considered when sub-postulate 1 of Postulate V. was examined. It asserted the kindred truth "That there would be an ultimate and eternal separation between the righteous and the wicked. The "Examination" endeavoured to show that co-existence was not necessarily involved in final separation.

10. "Whosoever blasphemeth against the Holy Ghost, hath never forgiveness, but is guilty of an eternal sin." The "note" following this text seeks to refute

what perhaps *is* an erroneous interpretation put by some upon the passage, and the only thing to be noticed in connection with the note is, the statement that "If these reprobates will not be forgiven in (this) life, they will certainly not be forgiven after life, when the final judgment has been pronounced, and repentance has become impossible."

This latter appears to be true, so far as is revealed, of *all the lost after the "final judgment"*, as well as of those who have been guilty of the "eternal"—unpardonable sin. But what of those heathen and others in the intermediate state, call what we may the place and time between death and the "final judgment", when the dead, what is alive of them, shall come forth from the "sea, death and hades"? The question of the 'larger hope' for *some* was discussed at length in Chapter 8, under subpostulate 5. Here it is by implication again denied. But further, according to rules of interpretation given in the Appendix of "Bible Study" as to the Greek words aion and aionios, do the words "never"—not ever—"eternal sin", in the passage, necessarily mean "illimitable' duration? May not 'never' and 'eternal' refer to the 'ages'? And, is sin which seems an abnormal thing in the universe of God, always to be? Has it been proved from Scripture, that man and sin have endless existence?

11. "Into the fire that never shall be quenched." (R. V.—"shall not be quenched.") "Note."

The Note is an argument against a view of the passage, said to be held by some, which true or untrue, need not be followed.

It should be noticed that the passage from which the quotation is taken, and Matt. 18:8, 9, have much that is figurative in them. The parts which are so, should they

not have all the figures in the members of the sentences in which they occur uniformly interpreted: that is, that the eye, the hand, the foot, in contrast to the two eyes, the two hands, the two feet, were to be cut off, cast out, and therefore destroyed, would it not follow that the two members would also be destroyed—perish? The sufferings are also contrasted, which seems to be the point of the exhortation, *i.e.*, endure here, some, or a less deprivation and avoid greater hereafter Matt. 5:29, 30 is of the same import, where the perishing of one member is placed in contrast to the whole body being cast into hell, or Gehenna.

Various interpretatons have been given of these passages, the crux being in the expression, "never shall", "shall not be quenched", or, "unquenchable".

Before proceeding to Scriptural references which may throw some light on these supposedly dark texts, notice how the phrase "shall not be quenched" agrees with every-day usage. We gaze upon a block of buildings in flames, and see the firemen using strenuous efforts to extinguish the fire; we say they may as well stop, they can "never quench that fire", it is "unquenchable", it cannot be "put out". To proceed: Assuming that man—the impenitent man—in himself is not immortal, and admitting that the fire might be absolutely inextinguishable, those cast into it would be consumed. Passages of Scripture are here adduced in support of such a hypothesis, which also incidentally, and by implication, appear to establish the mortality or the death of man, at some time, soul and body. These are as follows, viz.:—

Matt. 3:12. Amidst his warnings to the Pharisees and Sadducees who came to his baptism, John said that *when Christ came*, "He would gather his wheat—the good

—into his garner, but the chaff—the wicked—he would burn (not their bodies, surely) with unquenchable fire." It would seem to an ordinary and unbiased reader of this passage, that it taught the utter destruction of the objects spoken of, and if the figure taken from the harvest field is considered, its aptitude would be apparent, for the chaff and the fire would be seen mingling with the air. This is not the only passage from the same gospel. In Chapter 13:40, 42 we have another figure used of similar import, and the same truth taught, viz.: In the parable of the tares and the wheat: "Bind the tares—the sons of the evil one—to burn them.'" In the interpretation of the parable, Christ tells us where they are to be burned, viz.: "The furnace of fire"; and to the same effect, verses 47-50,—the parable of the net cast into the sea, and adds: "There shall be the weeping and gnashing of teeth." Just as we would say regarding certain kinds of deaths of the body, "They died horrible deaths." Another thought suggested by these passages in Matthew is in connection with another passage in the same book, viz., Chapter 25:41-46, "Depart from me ye cursed into eternal fire, prepared for the devil and his angels", and "These shall go away into eternal punishment"; which, on the principle of interpretation based upon a well-known canon, would compel a different meaning to be given to the passage in the 46th verse, than the generally accepted one. The canon is as follows, viz.:—

"The most comprehensive rule of interpretation yet remains. Compare Scripture with Scripture, put together "things spiritual with spiritual". It is by this rule alone that we can be sure of the true meaning of particular passages; and above all, it is by this rule alone that we ascertain the doctrines of Scripture on questions

of faith and practice."—(Bible Hand Book, by Dr. Angus.) Another canon akin to the above, by the same author, reads thus: "When the words, the connection of the sentence, and the context fail in removing all ambiguity or in giving the full meaning of the writer, it is then necessary that we look at the scope or design of the book itself, or of some large section, in which the words and expression occur."

The text, Matt. 25:46 is supposed to be the strongest passage in the Bible in support of the doctrines of the immortality of the wicked, and the endlessness of their misery, by the upholders of these doctrines. Ask one of these for Scripture proof of man's immortality, and in all probability this text would immediately be cited. It was the only one quoted by a clergyman to the writer when he asked for proof.

In connection with these four passages: Matt. 3:12, 13:40-42, 13:47-50, and 25:41-46, uttered by the Saviour many years before. The questions are suggested: Is it likely, not overlooking his inspiration, that Matthew had in his mind, as he wrote the last one, the doctrine of man's endless misery? and whether or not the former three passages would indicate that he believed that the wicked would be destroyed? Perhaps there is no other passage in Matthew's Gospel which would appear even remotely to support the 'orthodox' interpretation put upon the one in Chapter 25, and it is a little singular that no comment is made in "Bible Study" on that passage—the citadel of its doctrine.

Further, regarding the phrase 'fire unquenchable', meaning cannot be quenched, put out, other Scriptures in which it is found do not bear out the usual interpretation which is put upon it. For instance, it is said (Isaiah

34:9-10), concerning the land of Edom: "The streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof into burning pitch. It shall not be quenched night nor day, the smoke thereof shall go up for ever." 'For ever', figurative, doubtless; for we have no record of such literal desolation. But what is the significance of 'for ever', 'not be quenched', in this Isaiah passage? Is it not that the judgment is utter, complete, irrevocable, whether accomplished in a day, a year, or an age?

Isaiah 66:24 would seem to have the same signification. "They shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched, and they shall be an abhoring to all flesh." Whatever this language may mean, the facts, as gathered from the context, refer to this world; whether during this dispensation, or after the coming of Christ, if His advent closes it. It would appear that the Jews will have owned Jesus as Messiah. And it is said to be the carcases of the men who have transgressed against the Lord that is said to so appear as to be an abhoring unto all flesh; and it is said (verse 18): "All nations and tongues shall see the glory of the Lord." Other passages in the same strain might be cited such as Jer. 7:20 and Ezek. 20:47, 48.

The context of which the citation "Into the fire that never shall be quenched" (R. V., "shall not be quenched") is a part, are solemn exhortations and warnings given by the Master to His twelve disciples against causing others to stumble—committing sin—themselves: and of course also to all who hear or read them, and setting forth in strong language the fearful consequences of not heeding the warnings, and therefore being overcome by the temptations.

"APPENDIX."

"Who most examine, most believe.
Parts, like half-sentences, confound; the whole
Conveys the sense, and God is understood."—YOUNG.

This Appendix, which refers entirely to the first part of "Bible Study"* occupying as it does one fourth part of the whole, is an endeavour to prove "That the credal testimony of the Church from post-Apostolic days, until the present time, has been in favour of the doctrine of the everlasting punishment of the wicked." And from the preamble it will be seen that this testimony mainly is based "upon views of esteemed eschatological teachers and authors, concerning the meaning of the Greek words aion and aionios, as found in the Greek Scriptures, and lists of passages illustrating these views." So that the writer is correct in stating, as he has done, that the evident intention of the whole "Study", as contained in the first part, is to establish the doctrine of the endlessness of the sufferings of the lost.

Sec. I.—"Remarks reflecting the views of eschatological teachers concerning the meaning of the Greek words aion and aionios, as found in the Septuagint and in the Greek Testament":

(1) "The primal meaning of the Greek word aion is 'ever" or "existing ever"; and "it is held that the word originally signified, in a strict sense, unending time, that is, eternity."

(2) (3) (4) (5) (6) explain the changes in the use of the word aion, giving to it a secondary and alternate

*The second part of 'Bible Study,' viz: "The obligation of the Church to preach, not only the Gospel of Grace, but also of judgment and the relationship of Christians to those who do not hold evangelical truths;" Is not copied, or examined, as it is believed to contain nothing which might not be fully accepted by most Christians.

meaning, to be determined by the subject and context of its setting, as to whether to be considered as embracing illimitable, or limitable, time or duration. "This double usage of the word aion prevailed among the ancient Greeks in the time of Aristotle, (B. C. 400)." . . . and "This last usage prevailed at the time the Seventy (B. C. 285-240), translated the Old Testament Scriptures into Greek."

So, if this was the usage of aion then, it must have been the usage in the time of Christ.

(7) (8) Are not particularly material to the discussion.

(9) "To sum up and conclude: It is believed, first, that aion denotes a full and complete period, or cycle of time, whether shorter or longer."; second, that aion and aionios may be connected with finite things to denote the longest period of time which they may last; third, that when not plainly limited by the nature of the subject with which they are connected, they are to be understood as denoting absolute eternity; fourth, that the two words alone, or in combination, are to be translated into English words, which will bring out, with the greatest clearness, the most prominent thought, whether limitable or illimitable of the context."

For simplification in this "Examination", the conclusion (9) is condensed thus: Decide the meaning of the words aion and aionios, *i. e.*, ever, eternal, everlasting, to signify limitable or illimitable duration by the subject and context of the passage in which the word or words are found. This is deemed, from what follows in the subsequent divisions, and the passages cited, to be really the gist of the observations in "Appendix" up to this point as to the use of the words aion and aionios, and which will form the guide regarding them in this Examination.

The essence being, "limitable, or illimitable, as shown by the subject and context."

II.—"Passages which in the Septuagint or Greek Old Testament, contain the words aion or aionios, and which illustrate the double usage of these words as representing either limitable or illimitable time, but as representing in each case the longest duration of time which can be predicated concerning the subject with which the words are connected." 1st. "Some of the passages which contain in the Septuagint the word aion or aionios, as the Greek translation of the Hebrew word Olam, and which signify the fullest measure of time of which the subject mentioned is capable, but which signify, in the nature of the case, a time which is limited in duration": Fourteen passages are given. For example (1) "Unto the utmost bound of the everlasting hills"; (8) "An Ammorite or a Moabite shall not enter into the congregation of the Lord, even to their tenth generation shall they not enter into the congregation of the Lord forever.'

It is clear that eternity cannot be meant in these passages.

2nd. "A few of the many passages which contain in the Septuagint the word aion or the word aionios, as the Greek translation of the various forms of the Hebrew word olam, and which signify the fullest measure of which the subject mentioned is capable, but which signify in the nature of the case, a time which is illimitable in duration, that is, eternity."

Twenty-six passages are given, twenty-five of which refer to God, His Word, His attributes, etc. Examples (2) "The everlasting God"; (22) "The word of our God shall stand for ever"; (17) "His mercy endureth for ever". It is assumed that no one doubts that "for ever",

"everlasting", in these passages, involve endlessness. The solitary exception in the list is the first—Genesis 3: 22: "Lest he put forth his hand and take also of the tree of life, and eat and live for ever", and which, so far as the writer has discovered, is the only place in the whole Bible where the words "for ever" are joined to "life" with reference to the sinner. And if this is really so, it is most significant that it is in connection with tremendous accompanyments to prevent his endless existence while, or continuing, in sin.

Those acquainted with their Bible know well the connection in which this quotation is found, so there is little need for any lengthened reference to the context. What have we here then? "For ever" properly classed among the passages, as signifying "illimitable duration." For perhaps, if anywhere in the whole Word of God, apart from connection with God Himself, "for ever" here means eternity, uttered by the One who alone could estimate what its terrible import meant regarding those of whom the passage was spoken. Speaking humanly with reserve and reverence, uttered with apprehension (?) for Adam, at the thought of his living for ever in his fallen condition, this possible emotion of the Almighty is suggested by the strong language used, and the efficacious means taken for preventing the man himself, by eating of the tree, making everlasting life possible: "Therefore the Lord God . . . . drove out the man" from the garden, where the tree of life was, and "placed at the east of the garden of Eden the Cherubim and a flame of sword, which turned every way to keep the way of the tree of life." And this, seemingly, more in mercy than in justice and wrath; for almost the next thing we read of in the narrative is God's dealing with man in grace, in having respect to the offering of "righteous Abel."

Notwithstanding the plain and emphatic declarations of Genesis 3: 22-24, men will hold that fallen man, unless restored by Christ, shall, after the final judgment, be cursed with a more terrible life of never-ending misery. How very unlikely, if we are to judge of God by his dealings with fallen man in Eden, and its precincts.

In connection with the twenty-six quotations, it is noticeable that not one of them have any reference to sin or the sinner, except the first, which *per se* by clear and strong evidence, precludes him from endless existence; and for that reason should not be in the "illimitable" list. Could not one passage be found in the Old Testament Scriptures containing "for ever" signifying eternity in connection with the life of the wicked? And if not, why not? With deference, be it said, it may be the thought of the eternity of either sin or the sinner was never present to the mind of the Holy Spirit, except, perhaps, to regard it with detestation, and therefore the thought was not conveyed to the men who were his amanuenses.

III.—"Some passages in the Greek New Testament containing the word aion and the word aionios, and which signify the fullest measure of time of which the subject mentioned is capable, but which in the nature of the case signify a time which is limited in duration, such as an age, or a series of ages, or such as by implication, the world as it is in this present age."

Twenty-six passages are given. Two of them are here cited, viz.: (1) "Neither in this world, or in the world to come"; (26) "Through faith we understand that the worlds were framed". No comment is needed.

IV.—"A few of the passages which in the Greek New Testament contain the word aion or the word aionios,

and which signify the fullest measure of time of which the subject mentioned is capable, but which in the nature of the case, signify a time which is illimitable in duration."

1. "The fruitless fig tree." "Let no fruit grow on thee henceforward, for ever."

This appears to be nothing more than the way which Christ took to express the curse of death upon the tree, and suggests one of the most common uses of the words never, and ever, such as: "He shall never come into my house", containing the idea of finality, irrevocableness.

2. "Whosoever blasphemeth against the Holy Ghost, hath never forgiveness, but is guilty of an eternal sin."

This passage has already been commented upon. But further, according to the rule laid down for interpreting the significance of the words aion and aionios, should not this passage be in the "limitable" list? For it has yet to be proved from Scripture that "sin" shall always exist, and so the adjective—eternal—before it, may not mean everlasting.

3. "The Son abideth ever."

Yes, Jesus hath immortality, if "Son" refers to the believer; He, too, has it.

4. "If a man keep my sayings he shall never see death."

What of those who keep not Christ's saying; shall they see death—die? Of course, the death of the soul is meant, and is spoken of believers, about whose immortality there is no question, as they have the life of Jesus in "themselves". This last remark applies to (5) (6) (7) and (8), because spoken of the saved.

9. Spoken of the Church, and of Christ.

10. Of Christ.
11. Referring to the Word of the Lord and believers.
12. Of God.

The words aion or aionios, translated "ever", etc., in the above passages are, with two exceptions, believed to signify illimitable duration, as is gathered from their connections in the passages in which they occur. The exceptions are the two first. (1) refers to a "tree", (2) refers to "sin" and "sinners", which, according to the rule laid down, should be in the "limitable" list, till it is proved that they have endless existences. It is remarkable that not one of the others have any reference to the wicked.

V.—"The passages which in the Greek New Testament contain the word aion, or the word aionios, and which signifying the longest duration of time of which the subject mentioned is capable, predicate as judged by the context and parallel passages unending, conscious punishment for those who die impenitent and unsaved."

(1) "Cast into everlasting fire."
(2) "Depart into everlasting fire."
(3) "These shall go away into everlasting punishment."
(4) "In danger of eternal damnation" (R. V., "judgment.")
(5) "Punished with everlasting destruction."
(6) "Eternal judgment."
(7) "Mist of darkness is reserved for ever."
(8) "Suffering the vengeance of eternal fire."
(9) "To whom is reserved the blackness of darkness for ever."
(10) "The smoke of their torment ascendeth up for ever and ever."

(11) "Her smoke rose up for ever and ever."

(12) "Shall be tormented day and night for ever and ever."

This postulate, with the passages added to it, are the last Scriptural arguments used in "Bible Study", and may be designated its finding, or summary. It declares that these passages "predicate unending conscious punishment for those who die impenitent and unsaved." This, and all that precedes it, in the "Study", may be based on false premises, and might be replied to in the form of a syllogism, viz.:

The Scriptures teach that the wicked shall die. But, unending conscious suffering of the wicked predicates that the wicked shall not die; therefore, the unending conscious suffering of the wicked is unscriptural.

It might be replied,

"The Scriptures teach the unending conscious suffering of the wicked. But that the wicked shall die, predicates that they cannot suffer unendingly; therefore, that the wicked shall die is unscriptural." This may be said to be reasoning in a circle, because neither of the propositions in the syllogisms, so-called, are self-evident. Let us enquire which seem most so.

To establish the first or major proposition in the last one. The strongest passage from Scripture relied upon for its support is: "These" (referring to the wicked) "shall go away into everlasting punishment." The word "eternal" or everlasting is used in Scripture not only to describe the eternity of the Almighty, but is also used in reference to things and creatures which do not endure or last for ever; therefore, the Scriptures in using the word eternal, in connection with future punishment, *may* not teach the immortality of the wicked. Further,

the word punishment is generic, not specific, and may embrace even death. It is so used, in its root word, in Jer. 11:22: "Behold, I will punish them: the young men shall die by the sword; their sons and their daughters shall die by famine." Jer. 44:13: "I will punish them that dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine, and by the pestilence." In Matt. 25:41, 46, we have punishment by fire, so both the adjective, eternal, and the noun, punishment, may be variously understood, and the adjective might indicate no more than that the sentence upon the wicked was irrevocable and indicative of finality, as the reward—'life'—of the righteous referred to in verse 46 contains the same thought. And so "punishment" of Matt. 25:46 is explained (verse 41), as destruction, or death by fire, as the punishment of Jerusalem (Jer. 44:13) was indicated to be death by sword and famine; and the adjective, eternal, may be taken in two senses, viz.: 1st, as signifying the irrevocableness of the punishment; 2nd, as signifying an age or ages, cycle or cycles of time, just as the 'eternal life' in the passage may be taken also in these two senses. It will probably be said: "The life of the righteous will be limited by such interpretation of the passage." Is the proof for the eternal life—the endless existence of the righteous—dependent on the meaning of an adjective, in this or any other single passage in holy writ? or is Scripture full of "life"—eternal life—for the believer? So that to establish the doctrine of the immortality of the wicked on this passage seems subversive of all sound reasoning. The first syllogism is not liable to such condemnation, for it has a distinct "Thus saith the Lord", in "Thou shalt surely die", for its proposition and conclusion.

MICROCOPY RESOLUTION TEST CHART

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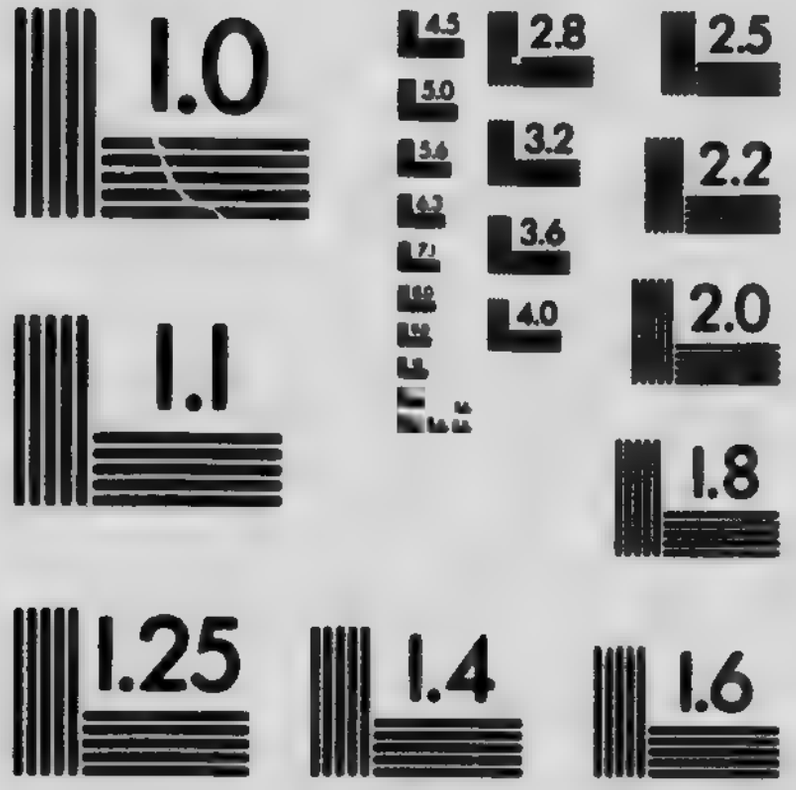

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This seems to be the most fitting place to give what the writer thinks, and which to many, also, would appear the strongest attempt at Scriptural argument extant for the doctrines of the immortality, and the unending sufferings, of the wicked. It is taken from "Unseen Realities" (Wm. Collins, Glasgow, 1860), by Rev. Wm. Traill, A. M., in his day a prominent Presbyterian minister, and author of "The Christian Graces." It is as follows, viz.:

"Abundant exegesis has been expended on the terms of duration which in Scripture are applied to future punishments. And it is something to find that these terms *may* imply endless duration, the Greek words being used by the classical writers to convey this idea. Yet, for our own part, we must frankly confess, that if the point were to be decided by mere grammatical interpretation, the utmost conclusion which may be fairly reached is, that future punishments *may* be eternal. But *are* they eternal? There is a very obvious principle of interpretation which we take to be decisive on the question. If identical terms are applied to two different subjects placed in antithesis, in order to denote their duration, then in both cases that duration must be isochronous. Take, for example, such a sentence as this: The wicked go away into punishment; the righteous into life. This, as it stands, conveys no idea of the relative duration of these two states. But now suppose the sentence to be this: The wicked go away into everlasting punishment; the righteous into everlasting life. This does indicate the duration of the two states; and if identity of terms can prove anything at all, the use of identical terms in such a case as this must be held as proving that the misery of the lost is to be of duration co-equal with the happiness of the redeemed; so that unless the latter is to terminate,

neither will the former ever terminate—that if the day shall ever arrive which is to see the fires of hell die out, it will also witness the beatific glory of heaven itself extinguished. And here comes in another principle as simple and certain as any in mathematics, that when there is an equation between two quantities, if the one is known, so of course is the other. In the equation before us, there is no dispute about one of the quantities—the perpetuity of the heavenly blessedness: and we are surprised, therefore, that any dispute should have been raised about the other. For if it is so that the two terms of duration—that of heaven's happiness and of hell's misery—are equated in Scripture, then we must either accept or deny both.

"We shall try the question, whether these are equated by a single text. For this purpose we select the forty-sixth verse in the twenty-fifth chapter of Matthew: "And these shall go away into everlasting punishment: but the righteous into life eternal." From this text, as I have given it from our English version, it appears as if two different adjectives of unequal force were here employed; the weaker of the two being used to qualify the punishment. But the truth is, that in the original, it is one and the same word which occurs in both clauses of the verse; while there is nothing whatever, either in the text or the context, to justify any difference in the rendering. It is, no doubt, true that the Greek word does not always denote duration without end; but this does not affect the point at issue, which is simply this—why should the same word, occurring twice in the same verse, have different meanings assigned to it, where there is nothing to indicate that the writer intended this? Here, therefore, we maintain that if the Greek word in the first clause

does not mean literally *without end*, then neither can it mean this in the second clause. If you cut down its signification when it is applied to the "punishment," in the same degree you must be prepared to cut down its signification when it is applied to the "life." Or to put the case conversely; if you insist upon the word having its fullest meaning when it fixes the duration of the life, so you must also insist upon its fullest meaning being given to it when it fixes the duration of the punishment. For the term being identical, the duration denoted by it must be isochronous. If the punishment is to end, so is the life to end. If the life is not to end, so neither is the punishment to end.

"We shall suppose that in the original text there had two adjectives been used,, differing in their force of meaning, as our two English adjectives, everlasting and eternal do. Still this would have furnished no argument against the endlessness of future punishments. We grant, of course, that eternal is a stronger term than everlasting, since it includes duration in both directions. It denotes that there is neither beginning nor end. And the life here spoken of might well be called "eternal" in the full sense of that term, seeing that it is beginningless as well as endless. I say beginningless; for what life is it into which the righteous are to enter? It is the very life—the very blessedness which in him absolutely had no beginning; and which to them, in the measure in which they are able to realise it and receive it, will be felt as if it had no beginning.

"Now, such being the life in reserve for the righteous, it would not have surprised us had we found it described by a term more comprehensive than the term applied to the punishment. For the latter is not in any sense *from*

everlasting. Nor is the place of punishment from everlasting. The time was when neither of them existed. Punishment cannot, strictly speaking, be eternal; because sin is not eternal. There could be no pain, or penalty, or suffering in the universe until there was wrong-doing. And it was time enough to prepare a place of punishment, when there were the guilty to be punished. So hell is not so old as heaven. The seats of blessedness were set up from everlasting; but the abode of misery was not built until the rebel angels fell. You will thus perceive that there is a difference in the duration of the life and of the punishment. Exactly such a difference as would be brought out by our two English adjectives, eternal and everlasting. And this, perhaps, was the reason why our translators introduced these two renderings, though the original word is the same in both clauses.

There *is*, then, a difference in the duration of the punishment and of the life; but observe in what direction this difference lies. It is entirely in the past; not at all in the future. Everlasting, *in its own direction*, is as strong a term as eternal is. Extend your flight backwards, through the interminable vistas of the ages past, and you never can reach a period when there was no heaven; but you do reach a time when there was no hell. Travel back till even imagination is glad to rest its wearied wing, and you are still as far as ever from the beginning of the blessedness of heaven; but in the footprints of history itself, you may reach back to the time when the first groan of misery was heaved in the place of punishment. And thus you find that, in the direction of the past, there is a difference in the duration of hell's pains and of heaven's happiness, a vast and mighty difference; even that between a thing being ancient, and its

never having had a beginning at all. But now extend your flight forward, and you do not find any difference. Onward as the ages roll, if you let your imagination float down their stream, you can never reach a period when there will be no hell and no misery, any more than a period when there will be no heaven and no blessedness. That word, "everlasting", bears you forward, and still forward, whether it be above or below, through ages that shall never end."

The first thing to be noticed is the admission; he says: 'It is something to find that the terms which in Scripture are applied to future punishment *may* imply endless duration. For our own part, we must frankly confess that if the point were to be decided by mere grammatical interpretation of the Greek words being used by classical writers to convey this idea, the utmost conclusion which may be fairly reached is, that future punishment *may* be eternal." Second, it will be seen that he finds conclusive and most satisfying evidence in Matt. 25:46: "And these shall go away into eternal punishment, but the righteous into eternal life", because, "It is an obvious principle of interpretation that, if identical terms are applied to two different subjects placed in antithesis, in order to denote their duration, then in both cases that duration must be isochronous; and if identity of terms can prove anything at all, the use of identical terms in such a case as this must be held as proving that the misery of the lost is to be of duration co-equal with the happiness of the redeemed; so that unless the latter is to terminate, neither will the former ever terminate."

This "obvious principle of interpretation" can have no force unless it is proved that those, in the connection in which it is used, have co-equal existence. And it is

to be noticed that there are four factors, not only in the verse to which the word eternal refers. Those left out are "wicked" and "righteous", so that if the existence of both are not co-equal, that which is predicated of them may not be equal, because, as is admitted by all, "eternal" is applied to things or creatures which are in their nature limited in duration, as well as to those which are boundless; as Mr. Traill says: "It is no doubt true that the Greek word does not always denote duration without end". . . . And he declares, in the first paragraph, "In the equation before us there is no dispute about one of the quantities—the perpetuity of the heavenly blessedness (no, because the Scriptures are full of 'life' for the righteous); and we are surprised, therefore, that any dispute should have been raised about the other." Surprised! Yes, because the native immortality of the wicked is assumed, while the third paragraph cited, unintentionally no doubt, almost proves by inference the opposite; for there, Mr. Traill admits, that the righteous have a something, which the wicked have not, called "eternal life", which includes, whatever else may be embraced in it, an interminable existence. He says: "The life here spoken of may well be called 'eternal' in the full sense of that term, seeing that it is beginningless (?) as well as endless. I say beginningless, for what life is it into which the righteous enter? It is the very life—the very blessedness of God Himself, that life and that blessedness which in Him absolutely had no beginning." Did the righteous have this life always? Was there not a time when, like the wicked, they were under the sentence of, and liable to, death?

As to the statement that "life" and "punishment" of the verse in Matthew being isochronous, because of

* in its measurement,

their setting, it might as well be argued that "destroyed" and "art on high", in Psalm 92:7, 8, are of equal duration as to existence, because the same words "for ever", "for evermore", ("Bible Study" uses these words interchangeably, as denoting eternity), are used regarding them. The passage reads thus: "When the *wicked* spring as the grass, and when all the workers of iniquity do flourish, it is that *they* shall be *destroyed* for ever. But *thou, Lord, art on high* for evermore."

Both these passages—Matthew and Psalms—refer to destiny. Are we warranted in founding such vital doctrines as the immortality of the soul, and the endless sufferings of the wicked, on either? To the writer the one throws light upon the other; perhaps it should rather be said, that the one in the Psalms may be used to explain the other, for punishment *per se* affords no clue to the nature of penalty, which might be, and is, of various kinds and degrees. The latter passage says nothing of what it is; the former tells us it is destruction; and II. Thess. 1:8, 9 confirms it. Of "those who know not God, and obey not the gospel of our Lord Jesus", it is said "[illegible] suffer punishment", which is described as "[illegible]truction from the face of the Lord and from [illegible]y of his might."

Mr. Traill closes his argument from Matt 25:46 thus: "The idea of eternal punishment, even were the suffering not very intense, has in it something awful and appalling. What, then, must it be, when the sufferings are so extreme, as those of the wicked are described to be. We frankly confess, that nothing short of the explicit declaration of Scripture could bring us to believe in such a doctrine. But seeing it is revealed, we cannot allow the dread conceptions which it raises, and which reason may

shudder at, to stagger our faith in the doctrine itself, or shake our confidence in the rectitude of Him who has revealed it." Has God revealed the doctrine?

The postulate bases its affirmation upon the significance of certain Greek words contained in the passages annexed to it: aion and aionios, translated into English everlasting, eternal, forever, for ever and ever. But according to the rules of interpretation laid down as to whether these words are to be taken as expressing limitable time, or illimitable time, "must be determined by the inherent qualities of the subject referred to, as well as by the context and parallel passages in which the words are found." This being so, has it been established in the "Bible Study", or only assumed, that man has in himself immortality? If he has not, then assuredly these words must be taken in their limited sense, in these passages. But even if the assumption is admitted that man is immortal, there is another implied affirmation, unestablished, viz., that *all* who die, *i.e.*, physically d[illegible] impenitent and *unsaved*, will suffer endlessly. It is asked, with reference to these: Shall every one of them endure "unending, conscious punishment?" In view of the character of God as revealed in His Word, and its direct teaching in Psalm 16: 10, Acts 2: 27,-31, 1 Peter 3: 18-20, 4: 5, 6, are we warranted in asserting that none will be saved in hades?

As to the solemn and awful passages of Scripture attached to this postulate, let us enquire what appears to be the duration of time which the nouns or subjects qualified by the words aion and aionios is capable. Is it in any of the passages necessarily illimitable, according to Scripture, and the rules laid down in "Bible Study" for our guidance?

These nouns or subjects are: Man, devil, fire, punishment, damnation (R. V.,—judgment), destruction, mist of, and blackness of darkness, smoke, torment

(1) Man, has already been largely considered, and it is believed to have been established that he has not inherent everlasting life.

(2) Devil (Rev. 20: 10). It is not here affirmed, but if it were asserted that his end will be death, (Is anything impossible with God?), who could prove from Scripture that even he will not die? The devils who possessed two Gadarenes, said to Christ: "Art thou come to torment us before the time?" The unclean spirit in the man who was in the synagogue at Capernaum, cried out to Jesus: "Art thou come to destroy us?" These wicked spirits appear to have known their doom, and were then undergoing sentence. In these two passages we appear to have, in the first, torment—suffering; in the second, destruction—death.

The strong and far-reaching words of Rev. 20: 10: Unto the ages of the ages", have in them the idea of, at least suggest, limited duration, however remote the end may be. "endless", "ceaseless", "perpetual", would each exclude the idea of cessation.

(3) Fire. This word has generally in it the idea of the extinguishment or destruction of its subjects, as well as its own exhaustion.

(4) Punishment. This word is generic or indicatory, rather than having a property or quality in itself, as may be seen in one of the passages cited above, viz., II Thess. 1: 9 (R. V.): "Who shall suffer punishment, even eternal destruction." A punishment or penalty for a crime may be a payment of money, banishment, or death by various means as the gallows, the guillotine or the stake.

(5) Judgment, eternal judgment; *i.e.*, a judgment which is irrevocable, without reference to quality or extent of the duration of the sentence, described in the judgment or "eternal", in connection with judgment, may mean an age, or ages, a cycle or cycles. The word judgment is like "punishment", generic, not specific. We often meet with the expression from the Bench, "Judgment reserved". Neither the judge or any one else know what it is to be, but if it is that of the highest court, it is final, irrevocable; and may it not be called "eternal"?

(6) Destruction; Death, annihilation, everlasting destruction, never to be restored to original properties.

(7) Mist of darkness. (8) Blackness of darkness. Figurative of one or more of the ingredients of the sufferings of the lost.

(9) Smoke. It is said "The wicked shall perish, they shall consume, into smoke shall they consume away."

(10) Torment; *per se*, indicative of extreme pain, anguish, from whatever cause. Very similar language is to be found in Isaiah 34:8-10, regarding judgments upon Edom, to which the reader is referred.

Especially are these three last passages from the Apocalypse of awfully solemn import, betokening terrible suffering of *those regarding whom these were spoken*, whoever they may be, and the words: for ever and ever, are indicative of almost inconceivable duration; although the words "for ever and ever" might admit of different interpretation or significance to those familiar with their use in the Hebrew and the Greek, were these passages in Revelation, and the one in Isaiah, compared.

Without supposing endlessness to be contained in connection with the sufferings, all these passages may well produce fear and trembling in all who have sinned,—

and who has not? and who is there that may not be liable so to sin as to come under the greatest of—the awful doom? For this end are they recorded, that before it be too late, those who have the Bible, may fear and escape from the "wrath to come, for refuge to lay hold of the hope set before us."

III.—"Some of the ancient writers who used the words aion, and aionios, to express the idea not only of finite, but of infinite, endless time, *i. e.*, eternity."

Here, "Bible Study" takes leave of Revelation, and proceeds to give the opinions of men, and says, in a "note": "The names of the Greek writers, Church Fathers, etc., which follows, are taken for the most part, from the book "Doom Eternal", by the Rev. James B. Reimensnyder (Funk and Wagnalls, New York). Where the quotations which warrant the use of the names in this connection may be seen and verified."

1. Euripides (B. C. 480-406).
2. Aristotle (B. C. 400).
3. Plato (B. C. 429-348).
4. Diodorus Siculus (B. C. 63).
5. Philo (A. D. 50).
6. Phavorinus A. D. 161-180). (?)
7. Marcus Aurelius (A. D. 161-180). (?)

Are there no other words in the Greek language, (which is said to be of all others, the most comprehensive of languages,) equivalent to the English words: ceaseless, perpetual, endless? These appear to be quite as emphatic, and to many would seem to be more so, than "ever", and "for ever", as expressive of endlessness? If there are, did any of those writers employ them?

Regarding this postulate, the chief authority for it,

according to the note added to it, is Rev. James B. Reimensnyder, in his book "Doom Eternal".

The late Hon. W. E. Gladstone whom "Dr. Doellinger, himself no mean theologian, regarded one of the first theologians in England", may be quite as reliable an authority on such a question. Mr. Gladstone, in writing upon another subject, and referring to "millions upon millions of years", said: "Large statements in figures are well known to be utterly beyond comprehension for men in an early intellectual stage, and I have myself, I think, shown (in another work) that even among the Achaians or Homeric Greeks, the limits of numerical comprehension were extremely narrow, and all numbers were used, so to speak, at a venture, and with only a clouded comprehension." But aionios, "everlasting", carries us, according to the generally accepted idea of the eternity of the Almighty, beyond even billions upon billions of years, and it is claimed by the 'orthodox' that the Scriptures teach that wicked men, all the lost, possess a life of such duration. Matthew Henry said: "Betwixt a minute and a thousand years there is some proportion, but between time and eternity there is none."

IV.—"The Church Fathers, who held, both because of the Greek words aion and aionios, and because of the general teaching of Holy Scripture, that God's punishment of the wicked in the future state is eternal":—

Twenty-two names follow, from Clement of Rome (A. D 96), to Augustine (Bishop of Hippo A. D. 354-430). Then, in a Note which is added, it is said: "The most eminent Church historians, such as Neander, Gibbons, Lecky, Shedd, Schaff, and Hodge, admit this. They also unite in holding that the doctrine of eternal punishment has been, undoubtedly the generally accepted view of the Church of all time."

Suppose all this were granted, what then? All of it might be dismissed by saying: "What is the straw to the wheat?" *i. e.*, the opinions or sayings of men to the infallible Word of the living God? For even in this enlightened twentieth century the "Church" has yet much of the former, although since the days of the Reformation she has been dropping, time after time, that which encumbered her through the dark and middle ages of her history, and she is still only emerging from the heap in which the "wheat" was then buried.

The correctness of this statement is shown by the following, from the Toronto *Globe*, August 24th, 1904:. It is taken from an editorial, On a meeting of the United Free Church Commissioners, then recently held in Edinburgh, on the matter of the Church temporalities:—

"There was a moderation and steadiness in all the speeches, but no note of despondency, nor any suggestion of turning back, either upon the Union, or upon the larger beliefs into which the Church has *grown* during the last sixty years." These were the sentiments of Prof. Rainy and Lord Overtoun.

Some of the leaders gave voice to the common sentiment that they stood for the right and duty of a living Church, on fitting occasions, with due reverence and caution, with a deep sense of the interests involved, to reverse the statements of her confession and to readjust the confessional obligation of her office-bearers."

Another Canadian newspaper, referring to the same meeting, said: "The defenders of the majority take the view, that points of doctrine which were vital 60 years ago, have by the flux of time, and the process of evolution in sentiment ceased to be so."

The union of Church and State is in its last throes.

The Baptism of Infants, outside of the Catholic and English Churches, does not hold its former revered place, as is shown in a report of the proceedings of the General Assembly of the Presbyterian Church of Canada, in June last. In a discussion on receiving a Minister from the Baptist Church, who had twice—from conscientious convictions—left the Presbyterian Church, to join the former, and was again seeking admission to the latter, Principal Patrick,* of Knox College, "pointed out to the Assembly that the Church gave considerable liberty on the question of baptism." The applicant was received.

Post-Millennarianism appears to be receding, abandoned by many, and held very tentatively by a much greater number; and even the doctrine of the endlessness of the conscious sufferings of the lost is seldom referred to from the sacred desk by very many of its occupants in the present day.

The "Church Fathers"—all honour to them! the Church of to-day owes much to their zeal, suffering and steadfastness in holding and transmitting what they believed to be the truth of God; but to accept all that they taught, is quite another thing. We must have the testimony of Scripture first, which each should seek to find for himself; to do otherwise and accept what the Churches teach, is to do what the Roman Catholics are by their teachers enjoined to do. "Church Fathers!" A Church historian, Dr. J. L. Mosheim, writing of those of them who lived in the second century, such as Ignatius, Hermas, Polycarp, Justin Martyr, Theophilus, and Irenaeus (these names appear in the list given in "Bible Study") says: "The most of them appear to have been destitute of penetration, learning, order, application, force; they frequently make use of arguments void of all

* Knox Presbyterian College.

solidity, one laying aside the sacred writings, from which all the weapons of religious controversy ought to be drawn, refers to divisions of those Bishops who ruled the Apostolic churches. Another thinks that the antiquity of the doctrine is a mark of its truth, and pleads prescription against his adversaries, as if he was maintaining his property before a civil magistrate, than which method of disputing nothing can be more pernicious to the cause of truth." If such were the generality of teachers of Christian thought in the second century, what shall be said of the generality of those who followed till the Reformation? The late Dr. Adolph Saphir, a Presbyterian minister of London—eminent in his day, who belonged to a leading Jewish family in Hungary, who were *all* evidently savingly converted in 1843, (whose biographer calls him "A certain Jew, an eloquent man and mighty in the Scriptures"). Dr. Saphir wrote, in referring to a certain error, that it was "bolstered up with quotations from the "Fathers", who were poor, muddled babies in doctrine, most of them."

The late Rev. Charles (Father) Chinquy, said: "The most desolate work of a sincere Catholic priest is the study of the Holy Fathers. . . . The fact is, that more than two-thirds of what one Father has written is to prove that what some other holy Father has written is wrong and heretical." He said, after an assiduous study of their writings: "No words can give an idea of the mental tortures I felt when I saw positively that I could not any longer preach on the eternity of the sufferings of the damned, nor believe in the real presence of the body, soul and divinity of Christ in the sacrament of Communion, etc."

The writer has concluded from what he has read of

Church history, that the "Fathers" each, apparently, set light of the opinions of the others; and as to the matters under examination, some of them seemed to favour what might be called *a* Universalism, and some of them *an* Annihilationism. To try to show that such views were held, would be unprofitable and make dry reading, and after all, would be but opinion against opinion as to what the "Fathers" taught, or which of them held this or that doctrine. The following from the late Dean Farrar, may be given, viz.:—"In the earliest of the Fathers—Justin Martyr and Irenaeus—are some well known passages which seem clearly to imply either the ultimate redemption or the total destruction of sinners." The late Dean, further said: "Satan, in the opinion of Origen, is the last enemy, but his 'destruction' means that he ceases to be an enemy. God, he says, made no being irreclaimable, but all for a good purpose. Clemens of Alexandria, like Origen, seems to imply an ultimate amendment of every evil nature."

If we have not Scripture testimony for our beliefs, the witness of men or conclaves of men, will be of little value.

V.—"Some eminent translators who have held that the Greek words aion and aionios, as used in the Scriptures, express the thought of eternity, and who have also held thus, and otherwise, that the Scriptures teach the doctrine of the eternal punishment of the wicked; also a list of the personal and Church creeds which express and teach the same." After these lists,* is the following note: "It will be seen from the above that the credal testimony of the Church from post-Apostolic days until the present, has been in favour of the doctrine of everlasting future punishment of the wicked."

*(These lists may be seen on pages 61-62.)

What then? Must a seeker after the truth concerning such a fundamental doctrine, have to search for it through creeds, confessions, articles, catechisms, etc.? And is he wise or guiltless if he just take the assurance of these and others that this doctrine is "in harmony with the teachings of the Word of God", while he himself has the Bible in his hands, with questionings in his mind and heart regarding it, and believing that "fundamental truths were written by the Holy Spirit with the intention that they should be readily understood?." Verily, to require such bolstering the doctrine of the endless suffering of the lost, if in the Word at all, must be very obscurely taught.

Let us enquire *how* it has been held, and in what manner it now appears to be held by the churches, and even by some of those mentioned in the lists, and by at least one of the subscribers to the "Study?" Perhaps it would not be wrong to say, that few have conversed with any on the subject, who when they allowed their mind to rest for a little upon its awfully tremendous import, did not appear to shudder at the thought of men suffering during the existence of the infinite God. It must be borne in mind that it is largely with men's thoughts we are now dealing, and it is also to be noticed, that they are those of men nearly all of whom believed in the inherent immortality of the wicked.

The late Rev. Dr. Albert Barnes, the eminent commentator, said, "In the anguish and distress of my own spirit, I confess I do not see one ray to disclose to me the reason why men should suffer to all eternity. I have never seen a particle of light thrown on these subjects, that has given a moment's ease to my tortured mind. It is all dark, dark, dark, to my soul. I cannot disguise it."

Possibly when he spoke, or wrote, these words, he would in substance say to his hearers or readers: "But it is taught, and I must believe it."

Dean Milman said: "To the eternity of hell torments there is, and must be, a tacit repugnance."

The late Dean Farrar wrote: "Should I become convinced of the views held by Mr. Spurgeon on the question of eternal punishment, I should never have another happy hour."

Principal Caird, of Glasgow said: "Heaven would be no heaven, an incomplete and troubled heaven to those who knew that by an irrevocable fiat there were others who could never share in their happiness, never escape from their doom of misery and despair."

It seems impossible to hold a restful belief in the doctrine, and it looks as if it were held in a most hesitating and doubtful way by its advocates. To illustrate this, take an incident in the life of Rev. Charles H. Spurgeon. It is given in the autobiography of Rev. Newman Hall, and is as follows: "June 22nd, 1889. Wife and I, with our dear friend Cuyler (of Brooklyn, N.Y.), went to see Spurgeon. . . . . He spoke with much animation of the true interpretation of Christ's preaching to the spirits in prison, which had lately flashed on his mind. "The antideluvians in the days of Noah found themselves between the rising flood and the closed ark; they were in terror, and by the Spirit of Christ preaching to them by Noah, they repented and were saved." He was 'quite sure this was the explanation, and so simple." Comment is unnecessary, but Mr. Hall adds: "Is not the plain statement still more simple that Christ Himself, after He was put to death, went and preached to spirits in safe custody who in the days of Noah were impeni-

tent." Reading between these lines, may be seen, one of the most devoted servants of God, (the latchet of whose shoes, were he alive, the writer would feel unworthy to unloose, as he remembers his work and worth) meditating upon a declaration of Scripture, which it would appear had often caused him much thought as he laboured to bring it into harmony with an accepted doctrine which he believed to be taught in the Word of God.

The views of some of those whose names are given in "Bible Study":—

Luther said: "God forbid that I should limit the time of acquiring faith to the present life. In the depth of the divine mercy there may be an opportunity to win it in the future state."

Irenaeus, in the second century, in the days of much oral testimony, and before the New Testament was compiled, testifies: "I have heard from a certain presbyter who had seen the Apostles, and received their instructions, that Christ descended into the other world, and preached the Gospel and His own advent to the souls *there, and remitted the sins of those who believed Him."

One of the subscribers of "Bible Study", Professor Orr, in his work "The Christian View of God in the World," at the time of its writing, he was in the United Presbyterian Church, says: "The theory of future probation has been widely accepted in recent times, said to be supported 1 Peter 3. 4, yet it must be admitted to be based more on general principles than on definite Scripture information. Our own Church is not committed on the subject; it expressly rejected an amendment designed to bind it to the position that in every case probation is limited to time. The Synod acted wisely in rejecting

* Adv. Haeres, lib. iv. Sec. 48.

that amendment. I do not like the phrase 'future probation', least of all I am not disposed to make a dogma of it." (Prof. Orr is now in the College of the United Free Church, which holds to the "Westminster Confession of Faith", which, it is claimed in the "Bible Study", to contain, and does contain, the doctrine of everlasting punishment.) The Professor also says: "I recognize, however, in the light of what I have stated, about the need of a larger calculus; the issues of life must somehow be brought to a bearing in the unseen. All I plead for is, that we should not set up a definite theory, when in the nature of things we have not light to enable us to do so. This, again, is a reason for refusing to acquiesce in many of the dogmatic affirmations (there are a number of these in "Bible Study"), which are advanced in the name of eternal punishment; suffering and loss beyond expression must follow definite (?) rejection of Christ. nothing in Scripture leads to the belief can ever be repaired. How this will relate itself to conditions of existence in eternity I do not know; beyond this I decline to speculate."

Prof. Orr further says: "Dark as the problem of evil is, it would be immeasurably darker if we were compelled to believe that there is no infinite righteousness and love behind, through which a solution of the problem may ultimately be hoped for. From the natural point of view, the assurance of God's perfect goodness must always be, to some extent, an act of faith, based on the postulate of our own moral consciousness. Referring to the Incarnation, he also says in this connection, "If we rightly interpret that view as implying that *the Divine plan of the world contemplates an ultimate gathering of all things unto one in Christ*, . . . It shows that we are

right in ascribing to Him full and proper divinity, not less than true humanity.

Prof. Orr, in giving his reasons for not being "disposed to make a dogma of future probation", says: "There are three facts in regard to the Scriptural aspect of the theory which ought, I think, to make us cautious: 1st. Concentration of every ray of exhortation and appeal into the present, "now". 2nd. The judgment invariably represented as proceeding on the data of this life. 3rd. The silence of Scripture probation. . . *limits* of the application of 1 Peter 3: 19, 20, 4: 6."

This last, referring to the passages in 1 Peter, ought to weigh with every hearer and reader of the Gospel; remembering who they were to whom, in hades, the Gospel is said to have been preached, and to ask himself the question, "Have I, as one who is *now* invited, any ground for believing that *I* shall have another invitation when I go hence, if I *now refuse* the offers of salvation? *Dare* I take the risk?"

A few optimistic quotations on the subject:

Dr. Watson (Ian McLaren) says: "It is impossible that sin can last for ever, for sin is negative and passing: good only is positive and lasting. The very crown of forgiveness will be the destruction of sin, when the worst enemy shall be able to look round the spiritual universe, and see no trace of the evil which he has done, because it has been abolished. It is impossible that sin can last for ever."

"Ralph Connor," — Rev. C. W. Gordon, Winnipeg, Canada,—in one of his inimitable novels, suggests pleasing thoughts regarding the future of the lost, relating a conversation between a mother and child: "Mother, do

you think Pharoah is lost, and all his soldiers, and all the people who are bad?" "Yes, all those who do not repent of their sins, and cry to God for mercy." "For ever? Will He never let them out, mother?" cried Hughie, in piteous appeal. "Listen to me, Hughie, we know very little about this. Would you be very sorry for even very bad men?" "Oh, mother . . . I think I would let anybody out." "Then Hughie, remember that God is much kinder than you are, . . . and, while He will be just and must punish sin, He will do nothing unjust or unkind. . . . Do not forget how He gave up His own dear Son for us!" "Oh, mother, I hope He will let them out." "You would not be afraid to trust your mother, Hughie, and our Father in heaven loves us all much more than I do you."

Principal Caird says: "It is impossible to believe in the final condemnation of multitudes in Christian lands, who have struggled for light, and failed to the last to find it", and, referring to such men and their difficulties, as Thomas Carlyle, and the brothers Newman, he says: "Is it not, I do not say more charitable, but more reverential to think that these errors and difficulties, are but the discipline by which the God of Truth is leading them onward to Himself, and that in His own time and way, here or hereafter, from the labyrinth in which they seem to be lost, His loving hand will guide them into the light of that eternal truth for which here they have so passionately, but vainly, sought? I believe in God the Father, Almighty Maker of heaven and earth, and in Jesus Christ His only Son, our Lord. All my hopes for humanity are centred in the Gospel of His Grace, but it would be a greater denial of that God and Saviour, it would be to ascribe to His nature an incongruity and self-contradic-

tion more monstrous than to deny Him altogether, to conceive Him casting into irrevocable darkness souls that here in vain have been groping after the light; I do not hesitate to say, that it were better to perish with the unbeliever, than to be saved with the believer in such a God as this." These seem unguarded statements, and might well be reconsidered.

Hear Dr. Barnes, the commentator, on Rev. 5: 13, 14: "First, all heaven, then the universe having an interest in these disclosures, and the fact that they are to be made by the Redeemer, lays the foundation for universal joy. These events pertain to all worlds, and it is proper that all the inhabitants of the universe should join in the expressions of adoration and thanksgivings. The universe is one, and what affects one portion of it, really pertains to every part of it. Angels and men have the same God and Father, and may unite in the same expressions of praise." It is true Dr. Barnes would have repudiated the hypothesis of this passage suggested in the Examination, and yet the above comes very near to the view there given.

Dr. Isaac Watts, the prince of hymnologists, said: "There is not a place of Scripture which occurs to me, where the word death necessarily implies certain miserable immortality." The writer adds this testimony, that in all his frequent reading of the Scriptures, he does not know of a single passage which occurs to him, that teaches, or even necessarily implies, the immortality of the lost, or of their everlasting sufferings.

Do not these last sections, III, IV, V, of appendix to "Bible Study", and their Examination, which are mainly the sayings of men regarding future punishment, suggest that the belief in its conscious endlessness is of

very doubtful authenticity, gives a wrench to the moral sense imparted within us, and that the doctrine itself appears to make a great bulge or break in the circle of truth, and seems to cast a dark blot or blur on the beauteous, holy and merciful character of the Almighty?

RECAPITULATION.

Has it been shown on Scriptural grounds:—

First—That the Holy Spirit uses in the ordinary sense, in reference to the wicked, so that an intelligent unlettered christian reader may so understand and receive them; the words. death, perish, destroy, etc.?

Second—That the future punishment of the wicked is not unending, because the Scriptures teach that they have not inherent immortality, this is most clearly taught in Gen. 3: 22-24, especially in verse 22, "LEST HE put forth his hand, and take also of the tree of life, and eat, and LIVE FOREVER." When our first parents were expelled from Eden, they did not possess immortal life, for God declared that it could be obtained only by eating of "the tree of life," from which God debarred them because of their sin. and by which they and all their posterity became liable to death. The Bible nowhere teaches that the sentence of death, contained in the words "Thou shalt surely die," has been abrogated, except in the case of those, who have been, or will be saved from it, through the Lord Jesus Christ, and in Him, and by His Spirit have become or made righteous ?

Third—That there is ground for believing that a time will come when every living creature then existing will render unto Jehovah a willing and cheerful homage. (?)

Fourth—That the Word of God declares that "He will be all in all;" Therefore, because of other Scriptures. the finally impenitently wicked must. before that time, die, perish, be destroyed, annihilated?

Fifth—That there is eternal life, which includes immortality, for all, and for those only who are found in the great day, in the Lord Jesus Christ ?

Sixth—That the Scriptures teach that all who definitely neglect and despise the offers of mercy held out to them in the Gospel through Christ Jesus, shall have awarded to them a just punishment of future suffering, ending in death ?

If the writer has contributed a glimmer of light upon what Principal Cairns has named "the greatest mystery of Christianity," viz., "penalty without end." If the work should only suggest to another more capable and lead to an attempt to show to intelligent enquirers after truth, a more perfect harmony in the righteous and gracious character of God than at present exists in the teachings and writings regarding the doctrines of grace, the writer will feel that his effort has not been in vain.

Reader, whether you think these six propositions have been established or not, this know—one of the two following conditions will inevitably be found true in the future concerning you, viz., death, "the second death," or, life, eternal life, from God, in and through the Lord Jesus Christ.

MEANTIME,

"The Spirit and the bride say, *Come*, and he that heareth, let him say, *Come*, and he that is athirst, let him come; he that will, let him *take* the water of life *freely*."

GLEANINGS

Of Matter Gathered in Preparing the Foregoing.

Article I.

IMMORTALITY.

If there had been no "Fall," What? etc.

The late Sir Wm. Dawson, in "Eden Lost and Won", says:—

"It is to be observed here that it is the conscious individuality, and the progressive, rational and spiritual nature of man that warrant the idea stated in the Bible that man was to have been exempted from the law of mortality. Had man adhered to this religion, it admitted of a development up to the intellectual and moral level of the angels. The sentence of death passed upon man, implies that he was originally free from the general doom of living beings." As to this development he says: "Whether . . . . by a transition from the natural or psychic body to the spiritual body promised in the New Testament at the resurrection or in some other way, we are not informed. *Now* he falls under the general law, and though his life may at first be very protracted he must surely die. The penalty of death is not to be immediately exacted, except in its shadow cast over the whole life of man."

Prof. Orr says: "The Bible knows nothing of an abstract immortality of the soul, as the schools speak of it, nor is its Redemption a Redemption of the soul only, but of the body as well, death for man (yes, for man an integer) is an effect of sin. It did not lie in the Creator's original design for man that he should die, that these two component parts of his nature should ever be violently disrupted, and severed as death now severs them."

Possibly not, but what created being knows? and who knows "of an abstract immortality of soul" and body, or of soul alone, apart from "the redemption that is in Christ Jesus"? And which men by nature have not. "Eternal life", which includes immortality, is "the free gift of God in Christ Jesus our Lord", and "the wages of sin is death"; The death of whom, or what? Surely, Man, an integer, which Prof. Orr, as above and elsewhere so strenuously maintains, and which the Bible so continuously and consistently teaches throughout its pages, Life to the good, death to the evil. Prof. Orr also says: "We have immortality for man at the very commencement, as he came from the hands of his Creator; he was made for immortal life, man in Eden was immortal." "He was intended to live, not to die." Then came sin and with it death. . . . . "So the line of death goes on, there comes an interruption, an intervention, as it were, of a higher law, a new inbreaking of immortality into a line of death." He refers to the case of Enoch, and says: "His case is thus the true type of all immortality, an immortality of the whole person, body and soul together." Whether the Professor had any other thought in his mind than that of resurrection, necessary, because of the Fall is not clear, but the writer's thought is, that in this, *i.e.*, Enoch's case, there is a hint of what

would have been the possible future of man had not sin intervened. Apparently the necessity of the case called for some manner of exit from his mundane state, first, (as Sir Wm. Dawson suggests) "because of his intellectual and moral affinity to the angelic world"; second, because of the incapacity of the earth to contain or sustain the myriads of human beings, which have, and to an infinitely greater extent, would have come into the world had there been no death during the millenniums which have passed since the creation of man upon the earth. It may be said these are speculations, and things we have nothing to do with. They are natural and legitimate, and in no sense derogatory to the character of God or His government, and have a bearing on the doctrine of eternal life, which includes in it immortality, and are not altogether mere conjectures; for that eternal life, call it what we may, the Scriptures seem to declare it to be unpossessed by man either in Eden or out of it, but "*promised*" to man by "Him who cannot lie, *before times eternal.*" To whom promised? To Adam in Eden, to them—Jew and Greek—"that by patience in well-doing seek for glory and honour and incorruption—immortality." The question is suggested: Do men seek for what they already possess? And as to transition from the mundane state, was it some such as that of Enoch, by resurrection or otherwise, which Abraham aspired after as "he looked", by faith, "to the city which hath the foundations, whose Architect and Maker is God?" Of his fellow believers it is said, "These all died in faith, desiring a better country, that is a heavenly"; and let it be noticed that it is said "Flesh and blood (which Adam in his unfallen state had), cannot inherit the kingdom of God."

If, as Profesor Orr says, "Man was made for immor-

tality", and according to Sir Wm. Dawson, capable of taking his place among the angelic hosts, and better still, now, through Christ, from our fallen state, may become "partakers of the Divine nature", "sons of God", "heirs of God". Oh! What incentives are these to faith and obedience. Surely the fears or terror of the fires of hell are, or should not be needed to spur us on "to seek for such glory, honour, incorruption."

Shall we be accused of irreverently intruding, if we suggest that the Lord Jesus, as the Creator of all life, may have had in store the new life, the eternal life, to give as a reward of obedience, to Adam in his unfallen state, and those of his posterity, in the same state of innocence, who, by obedience, would become "worthy" of it?

Call eternal life what we may, perhaps it is that life which Christ Himself, as the God Man, received, as he said, "As the Father hath life in Himself, so hath he given to the Son to have life in himself", and by which, as the second Adam, he became a quickening—a life-giving spirit, which, when it is received, is said to be a new birth, a new creation. Adam, apparently, would have received a something, had he stood the test of obedience. He having failed, God would not allow "His promise given before times eternal" to fail, and so He sent His Son, who stood the test, bore the penalty, and brought to his people more than "paradise restored", and to the triune God, everlasting glory and honour.

By implication, if not directly, Gen. 3: 22-24, as well as all Scripture, teaches that sin and death are inseparable. Where sin in man is, there can be no immortality. Then, whence does it come to man? With one voice the Scriptures declare, through righteousness by, or in, the

Lord Jesus Christ. All hope of it was lost by sin. "As sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Again, it is asked: How do any get it, by creation or procreation? Probably Adam, at his creation, had all its potentialities; he was sinless as he came from the hands of his Creator; he sinned, "he begat a son after *his image*, in his *own* likeness", and an heir of death, because sinful; and so of all Adam's posterity. As David said, "I was shapen in iniquity, and in sin did my mother conceive me." And Job: "Who can bring a clean thing out of an unclean? Not one."

Immortality,—eternal life,—cannot come, possibly never could have come by pro-creation, even if there had been no "Fall." Given; To Adam, in his sinless condition, a posterity, would they not have been in the same probationary state as himself? We may not say.

Where the element of sin is introduced, as man is now found, in sin and under a curse, we are shut up to the Scriptural doctrine of life, eternal life for man by creation, not pro-creation. What saith the Word:

"We are his workmanship, created in Christ Jesus unto good works."

How do this life, and holiness, come? To Jeremiah, "Before thou camest forth out of the wo[illegible] I sanctified thee." And the mother of John the Bapti[illegible]y the Holy Ghost, said concerning him: "The babe leaped in my womb for joy." According to the words of the Angel Gabriel to his father, "He shall be filled with the Holy Ghost, even from his mother's womb." These were babes, evidently begotten of God, *i.e.*, born again. When men are thus begotten or created within, we are taught that the word is the instrument, the Holy Spirit the

Agent, who uses it in effecting life, salvation, holiness. As it is written: "Of his own will he brought us forth by the word of truth", "Having been begotten again not of corruptible seed, but of incorruptible, through the Word of God, which liveth and abideth." We have faith, also, connected with this new life. "Whosoever believeth that Jesus is the Christ is begotten of God." Are these things comprehended? No, but by faith the Christian apprehends them, and has life "and peace with God through our Lord Jesus Christ."

It may be confidently affirmed that nowhere in Scripture is the wicked said to have eternal life, everlasting existence: Granted that the righteous have nothing added to the "natural or psychic body", nothing is gained, from a Scriptural point of view, in support of inherent immortality for the wicked. But who can say from Scripture that the righteous have not, or will not receive more? Paul says, concerning the believer: 'Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?" Eternal life is spoken of as something in the future: "Shall inherit eternal life"—something to be hoped for, and also as a present possession—"that ye may know that ye have eternal life." Yes, 'eternal life' is more, ay, very much more, than incorruptibility; but the consciousness in the saved of a present, never-ending life, is an essential part of the happiness and pure joys accompanying the blessed experiences of the child of God; hence the adjective ETERNAL, so often used descriptive of "the life." It is said "eternal death" is never used in Scripture. Does *it* need such an adjective? Is it not "eternal destruction"?

No Inherent Immortality being taught, and the sentence of death having been passed, what Scripture can

be given to show that it will be revoked, except in and through the Lord Jesus Christ?

Adam—man—expelled in mercy from the garden "LEST . . . HE LIVE FOR EVER", brought back to a worse and endless existence at the last day! Can it be?

Some other extra-Scriptural thoughts and arguments regarding the doctrines of inherent immortality, and a future life after the death of the body, may be briefly considered. In doing so, it should be borne in mind that these terms are not interchangeable. We may learn the latter by reasoning upon nature and the facts of life. Scripture alone can give certitude concerning the former. As to inherent immortality, the strongest extra-Scriptural argument appears to be, that "Mankind as a whole has insisted on the truth of immortality." One writer has said:

"The Conditionalist is further hampered by the existence of the almost or altogether universal belief in the immortality of the soul." Another, "I think there is no exception, no tribe so ignorant, so low, so uncultured, has been found that it did not hold, in some form, the belief that there was that in man which death could not touch. Is this delusion, or is it a whisper of the Eternal Spirit suggesting comfort and hope to His mortal creatures?"

Ay, something unpossessed but *hoped* for, and possible of attainment, something worthy of our highest aspirations; and so Nature, Grace, and Scripture are in agreement. The first craving for it, the last bestowing it.

"Search the Scriptures, because ye think that in them ye have eternal life, and these are they which bear witness of me", and, "Ye will not come to me that ye may have life."

Does spirit beget spirit?—an immortal spirit? Is the spirit in the spermatozoon? Christ says, after their resurrection, the saints "are as the angels; they neither marry nor are given in marriage"; they do not propagate. Is there a germ of immortality in every babe, born or unborn? "That which is born of the flesh is flesh": "Who can bring a clean thing out of an unclean? Not one." A certain writer has said: "If souls are created, original sin is impossible." Adam was created; had he not sinned he could not have died; his dual nature would not have been ruptured by death. He sinned, and man ever since has come from man "Adam begat a son in his own likeness, after his image." So death reigned, is reigning, and apparently will reign in the lake of fire—the second death. According to the word of the Lord, "Dying thou shalt die."

Sir Wm. Dawson, after referring to physical death, said: "So far as man's spiritual nature is concerned, he retains that belief in a future existence, that universal instinct of immortality, which is perhaps the best natural evidence of his original unending life." He also speaks of an "instinctive desire for immortality."* Sir William also wrote: "I am aware that the belief that animals may share in eternal life has not been without able advocates, but there seems to be no good Scriptural evidence for it. . . . . Even in the case of man, only his spiritual life allies him with the unseen."

Regarding "a universal belief in", "a universal instinct", and "instinctive desire for" immortality in man, these,—at least the latter, *i.e.*, an instinctive desire to live and not die, seems to be clearly noticeable as universal in the whole animal creation, from the smallest fish of the waters to the great sea monsters. And so also in

* "Eternal life is Nature's ardent wish;
What ardently we wish we soon believe."—YOUNG.

creatures of earth and air, whether conscious of whence come the joys and pleasures of life or the fear of death, or what life and death are, we do not know; but just as in man, in them these emotions exist. Do they prove any more unending existence for the latter than for the former? And for man, do they not indicate its absence? Why should we hope for that we possess?

As for the proof from Reason and Nature for man's native immortality, perhaps the very utmost that could be said is the following from the pen of Professor Orr, who after a thorough study of the question, says: "I think, then, we may conclude that reason does create a presumption, and that a very strong one, in favor of a future life (*an unending* one for all?). The considerations we have urged prove the possibility of immortality, and show that the soul of man is *naturally* fitted for immortality (fitted, yes, potentially). We need not claim that they do more, though they have proved sufficient to inspire many of the noblest minds of our race, even apart from the Gospel, with a very steady persuasion that there is a life hereafter; they cannot give absolute certainty, they may not be able, apart from the light of Revelation, to lift the mind wholly above the suspicion that the law of waste and destruction which prevails here against the body, may somewhere else, and finally prevail against the soul; but so far as they go, they must be accepted as powerful corroboration, from the side of nature, of the Christian view."

Is the "Christian" view the Bible view? Or do Reason and Nature, in this case, do more than show that the God of grace is the God of nature, "fitting man for immortality", and afterwards, in his own time and way, giving it to whom he will?

Since the fall, eternal life, which includes immortality, is ever spoken of as a gift to man. Would it have been other than a precious gift, even to Adam, had he retained his innocency?

Article II.

THE PENALTY OF SIN.

Everlasting Suffering, or Death?

The late President Jonathan Edwards said: "This doctrine common should be held or not held. If it be indeed a tenet of our faith, it is one so appalling that it cannot be obtruded too incessantly or too vividly portrayed." Extract from sermon: "Sinners in the hands of an angry God." Also from the same: "The God that holds you over the pit of hell, much in the same way as one holds a spider or some loathsome insect over the fire, abhors you and is dreadfully provoked."

Do the Scriptures bear out such a description of the consequences of sin as these quotations give? The first, deduced from what in his sermon he meant by the "common doctrine," viz., everlasting pain and misery, described in the second, as awaiting his impenitent hearers, unless they repented?

That sin is a more, very much more, terrible thing than it is generally conceived to be, and should lead us to believe, the awful consequences which the Scriptures say, if not repented of and forsaken, will attend it in the future, will be seen by noticing what the Bible teaches regarding God's dealing with it here. The reader is referred to a few examples: (*a*) The punishment inflicted

on the posterity of Ham for dishonouring his parent Noah. (*b*) What would have resulted in the case of Abimelech, recorded Genesis 20, had he disobeyed God, who said, in case of his disobedience, "Thou shalt surely die, thou and all that are thine", which Abimelech understood to mean all his people, for he said: "Lord, wilt thou slay even a righteous nation?" (*c*) The case (Numbers 16) of Korah, Dathan, Abiram, "their wives, their sons and their little ones, were swallowed up alive." While these judgments appear terrible, yet the question forces itself upon us: Did, or would, the curse extend beyond the death of the body, upon these apparently innocent ones, as well as upon those who committed the sins? And if so, would it be eternal? And if declared to be eternal, would it comport with Abraham's view of God's justice when He said: "Shall not the judge of all the earth do right?" Or Abimelech's "Lord, will thou slay even a righteous nation?" Justice, wisdom, and even mercy may be seen in the demise of a whole family and the destruction of a nation, but not in the eternity of a miserable existence. These are queries that, morally constituted as we are, will not be silent. Are they practical questions? Have they anything to do with our views of God, and our feelings towards Him? Have they anything to do with the everyday life of a Christian, in his family, among his fellow men, who are continually dying around him? Can he have a moment's peace in his family? Can he have any pleasure in mingling with his fellows, if they are in imminent danger of everlasting misery? Have these questions, whether answered affirmatively or negatively, nothing to do with the instructions of parents, teachers and ministers? For *if* eternal punishment be true, in the ordinary acceptation

of the term, surely, in the language of the late President Edwards, previously quoted: "It cannot be obtruded too incessantly or too vividly portrayed." If not true, it should be expunged from the creeds, and the opposite, *i.e.*, that it is not believed, ought to be proclaimed far and wide among those who believe that everlasting punishment is a tenet of the churches, until the doctrine has become entirely obsolete, and a true and Scriptural doctrine taught of the consequences of sin, viz., sufferings and death.

"Give to the reason and the conscience of man some voice in judging of a scheme which seems to outrage all that is noblest and holiest within them."

Is there a Christian who could say in his heart, and intelligently, that God would be just in punishing *him* to all eternity with pungent suffering for his sin?

"Is sin infinite? Is the sin measured by the dignity of the law-giver (the quality and relation of the offended do enter into the question of the sin), or by the responsibility of the law-breaker? Does justice heed the wrath of the offended, or the guilt of the offender? . . That man is finite, and all his acts are finite, and consequently not in justice to be punished infinitely, is a plain statement of fact which compels assent." This, from a Universalist, and a believer in the eternal existence of the soul.

Scriptural psychology place these questions and statements in a reasonable light. The doctrines of native immortality and everlasting punishment appear to put everything out of joint, and prevent a coherent conception of truth which is *one*.

Would such teaching as is here suggested lead to carelessness and presumption? Although it—death—if

admitted to be less terrible, is in itself and in its approaches, awful in contemplation and calculated to arrest the sinner; and accords well with the justice of God, and with it unites His mercy, while the other hypothesis—an eternity of suffering for the wicked—would seem to exclude altogether the latter attribute.

Is everlasting misery less terrible than death? It would appear so, for many do not seem to fear it. But why? Because they find it impossible to believe in it. And is it any wonder, when we find some of the most loveable and godly, shuddering at the thought of it.

Is death more terrible than everlasting misery? and can *it* be believed in? Whether accepted or not, it should be, for there is God's "shalt" for it. To many, death *is* the more terrible.

"There is within us a deep-seated recoil from the very thought of extinction."

"Mr. W. E. Forster is reported to have said to Harriet Martineau, "I would rather be damned than annihilated."

> "No life that breathes with human breath
> Has ever truly longed for death."

The death of the body seems to most of us the most awful thing that can happen to us here. It is true that we sometimes, when the suffering of a friend is so excruciating, that we involuntarily say that his death would be a blessing, still we cling to life, even amidst very great pain and agony. The infliction of capital punishment for the crime of murder has been proved to be a greater deterrent from its commission than imprisonment for life. In this connection, what do Satan's words, "All that a man hath will he give for his life" suggest? Was

this from his heart, and with the knowledge of his sentence in his mind? Was this his own experience? Was extinction of being the awful nightmare that haunted him? We may not say. What do "Art thou come to destroy us?" and "Rejoice O heavens, and ye that dwell in them, woe for the earth and for the sea; because the devil is gone unto you having great wrath, *knowing* that he *hath but a short time*" mean, or suggest? It seems to teach that his reign or rebellion, and the sufferings of those affected by it, at the expiration of that "short time" would come to an end, for there was "war in heaven". Is the lake of fire, which to wicked men is "the second death", Satan's death also? We may not say. He is God's creature. But it does appear throughout Scripture that the "second death" is death for man in his sins, for die and its derivatives do refer to a future death, and no other is known or taught, as the fate of the wicked in the future, expressed in various forms, as perished, devoured, consumed, destroyed; what reason can be adduced why these words should not have their usual significance?

It seems to the writer that the honest refusal of so many to accept what he believes to be the teaching of Scripture regarding the penalty attached to sin, arises from the fact that the Bible says so much of suffering; perhaps it should be said, quite as much of suffering as of death being the penalty of sin. These are interlocked throughout the Scriptures, as life and happiness are intertwined. A few passages in proof; one, with which all are familiar: "Cursed is the ground, ... in toil, or sorrow, shall thou eat of it, till thou return to the ground; for dust thou art and unto dust shalt thou return. Another: "I have set before thee death and

evil." Yet another: "The Lord shall send upon thee cursing, discomfiture, and rebuke . . . until thou be destroyed (consumed), and until thou perish quickly."

That death is often gradual also, and connected with suffering, may be seen from the following passages, viz., Deut. 32:44: "They shall be wasted with hunger and devoured with burning heat (Heb., burning coals), and bitter destruction." See, also, Isaiah 13:6-15 for gradual and continued suffering ending in death; also Ezekiel 4:17: "That they may want bread and water and pine —consume, A.V.—away in their iniquity."

The connection of blessings with life is also clearly taught: "I set before you life and good." "He that followeth after righteousness and mercy findeth life, righteousness and honour." Indeed, the whole scope and spirit of Scripture set forth in clear and unmistakeable language, "That it is well with the righteous, but ill with the wicked." It is ever throughout the Bible: sin, suffering; death; righteousness: joy, life.

Sufferings antecedent to or accompanying the death of the body are patent to all. Alas! this is our sad inheritance,—the execution of the first part of the sentence: "Dying thou shalt die"; "In toil—or sorrow—shalt thou eat of the ground all the days of thy life." At least 800 years had Adam to wait for release from toil and sorrow. Are we not justified by analogy to say that, preceding the death of the soul of the wicked man, there may be a similar process as that which the body undergoes before dissolution? The when, as to the fulfilment of this second part of the sentence, must be left with a just and merciful God, with whom "one day is as a thousand years, and a thousand years as one day."

God judged Adam in Eden, and gave respite to man.

Another judgment is coming, but no word of hope in it. It is final and described as "eternal judgment." There is no hint in Scripture of a discharge from the lake of fire, "which is the second death."

Article III.

"THE LARGER HOPE."

III.—Rev. Basil Wilberforce, Archdeacon of Westminster, in "Feeling after Him", "Sermons preached in Westminster Abbey", says, on "He went and preached to the spirits in prison":—

"Much ingenuity has been expended by the representatives of certain phases of theological thought in the vain endeavour to explain this incident away. When they can argue the sun out of the heavens, they will succeed in eliminating from the hearts and hopes of men the lesson of this incident. It is direct, intelligible, historical, conclusive. It appeals to the best and deepest instincts of man's better nature. Moreover, it is God-inspired, and as such it is a revelation of the justice, the mercy and the tenderness of the Universal Parent. There is nothing, in fact or in fiction, to compare in wonder and in interest with this significant unvailing of the unseen world, this picture of Almighty Love Incarnate entering the prison house of disembodied spirits, and there, surrounded by the ghosts of the men and women drowned in the flood, proclaiming the charter of man's salvation and restitution. 'I am He that liveth and was dead, and behold, I am alive for ever more, and I have the keys of death and of hades.'

"They wholly mistake the teaching of the 'larger hope' who, because we would vindicate the character of the universal Father from the slander that He has created

(?) millions of immortal souls, with the absolute foreknowledge that they would suffer endless torments, would therefore assume that, amongst the resources of the God of Love, there is no room for the fiery process of the second death."

This preacher evidently believes that the "lake of fire" is remedial, for which there is not the slightest hint in Scripture. He is logically a Universalist; his moral instincts on his hypothesis leads him to cry out: "Immortal souls!" Here is where the error of Universalism originates. Immortality! wanting in Eden apart from obedience, or dependent upon it, denied at its portals, and prevented by the Cherubim and flaming sword. This we are taught at the very threshold of Divine revelation." The Archdeacon says: "If the riddle of life is too much for you; if the mystery of evil tortures you too keenly; if, like J. S. Mill, you cannot reconcile Omnipotence with Love, then—may I say it? I have passed through the storm and know it—then, as it were, set your teeth, and force your emotions to obey your head. Say, 'God is love'; I can't feel it, and I don't feel it, but, logically, it must be so—Eternal Love working out a preordained purpose of ultimate perfection, and using evil moral and physical, as one of his instruments, is the sole hypothesis that adequately accounts for all the facts of life."

This Archdeacon repudiates "Calvanism", calls the term synonymous with fatalism. It seems plain from his own admission, that *his* universalism would make man a mere machine also, for, as above, he speaks of "Eternal Love working out a preordained purpose of ultimate perfection." For who does he declare to be the agent to bring the blessed condition of things about?

Not man, for he says: "Do what you like, God's fires will purify—save you at last." Do either "Calvanism" or "Universalism" involve fatality? God works, man works, and both together in salvation: How? Ah! He only knows, and "He doeth all things well."

It is said to be dangerous to teach "the larger hope". This is not the question, but is "the larger hope" Scriptural? And if so, like every other truth which has come into conflict with error, will, and must, unsettle, upset and uproot. Truth did so in the days of the prophets, of Christ, of the Apostles, of Luther, and Knox, and does so now.

It is declared that to teach that there is the possibility of a hope for *any* after death would lead to presumption on the part of sinners, and supineness on the part of Christians for the salvation of others at home and abroad.

Principal Caird, of Glasgow, in one of his University sermons—"Is Unbelief a Sin?" meets these objections. He says: "There is nothing in the view I have now suggested which favours latitudinarian indifference to truth —nothing to render us careless in seeking to know the truth for ourselves, or to abate our zeal in bringing others to the knowledge of it? Why should I be zealous for the conversion of the heathen, or labour to convince sceptics and unbelievers of their errors? Does not the foregoing line of thought tend to paralyze missionary zeal and withdraw the supreme motive to Christian effort for the salvation of souls? I answer by another question: Why do you teach men secular knowledge? Why do schools and seminaries exist? Why be at so much pains to make men individually and socially wiser and more intelligent? It is because we believe that knowledge,

even secular knowledge, is in itself a good and noble thing, and the source of unspeakable blessings to mankind, because it elevates and dignifies man's nature, raises him above animal pleasures and impulses, and helps him to realize the true ideal of his being. It is because knowledge is itself his intellectual salvation.

"And so, do you ask why should we send the Gospel to the heathen? Take away the monstrous notion that they shall perish everlastingly because of their unbelief in a Saviour (?) of whom they never heard, and that every day and hour we withhold the Gospel from them, unnumbered souls are passing to perdition; and do you not deprive me of the most cogent, nay, the only, the all-important incentive to missionary effort? I answer, no, I do not. Apart from all rash speculation as to the future destiny of the heathen, I know what they are without Christianity, and I know what Christianity can make them. . . . . And if I know and am persuaded that I hold in my hands that mighty spiritual force that can raise them out of this dismal condition (described in the ellipsis) can introduce them to new ideas, hopes, ... into communion with the God of heaven and participation into the eternal life of the redeemed,—oh, surely, if I am unmoved by the immoral and blasphemous notion of damnation for ignorance, there is here motive strong and sufficient for obeying the divine command to preach the Gospel to every creature under heaven.

"And so, finally, though I cannot think, knowing as I do, the difficulties of the search for truth, that God will banish for ever from his mercy those many perplexed yet earnest minds which have missed the path of truth, or gone blind and stumbling on in the dim and perilous ways of unbelief; yet feeling, as I do, that their ignor-

ance to them is a great calamity; seeing in it a spectacle more pitiful than that of blind and sightless orbs round which in vain heaven's sweet light is rippling, the spectacle of souls blind to the light and cold to the love that streams from the person and life of Christ; believing, as I do, that there is a peace, rest, satisfaction, joy transcending the dreams of earthly happiness, to which they are strangers; that faith in the name of Christ could give them that, and that there is no other name given among men that can do it,—is there not here enough, apart from all mean and selfish terrors, to fill the heart of every Christian man with an almost passionate ardour to bring every erring brother to the participation of his own faith and hope."

Ay, and are there not stronger, higher and nobler motives? Would that we could reach them! Paul said, "The love of Christ constraineth us." Do we not know that the salvation of men brings *Him* glory? And do we not desire that He who in Himself "is altogether lovely", should have ascriptions of praise rendered to Him by all? "His name hallowed, and His kingdom come"?

Is it "dangerous to preach that there may be hope for some beyond the grave?" Would it not be quite as pertinent to ask: Is it dangerous to teach everlasting conscious suffering?

Referring, apparently, to the preaching of some regarding the latter, and probably that of the doctrine of Election, Dr. Watson (Ian McLaren) says: "It has happened that certain doctrines of theology have aroused fierce repugnance, and have been a grievous stumbling block of faith. Most people have accepted them against the instincts of the heart and the light of reason, because the alternative seemed to be the refusal of Christianity;

many people have abandoned the religion of Jesus Christ because they could not accept its blessings with monstrous views annexed."

Dean Farrar's son, in the "Life of His Father", quotes one of his sayings as follows:—

"In the ordinary course of parochial work, I had stood by death-beds of men and women which had left on my mind an indelible impression. I had become aware that the minds of many of the living were hopelessly harrassed, and—I can use no other word—devastated by the horror with which they brooded over the fate of the dead. The happiness of their lives was shattered, the peace of their souls destroyed, not by the sense of earthly bereavement, but by the terrible belief, the brother, or son, or wife, or husband had passed away into physical anguish and physical torment, endless and beyond all utterance excruciating." From the same: "Think of a God who created mankind with the infallible foreknowledge, and therefore with the intention that the vast majority (?) of them should suffer everlasting torment, the son of the elder Mill—J. S. Mill—declared that his father said: 'Whatever power such a Being may have over me, there is one thing He shall not do; He shall not compel me to worship Him; and if as a penalty for my refusal to worship Him, that Being can send me to hell, to hell I must go!'" Poor Mill! His pride caused his doom, but *it may be* his father's or mother's, or his church's error, fed it.

The following eight quotations are taken from the late Dean Farrar's "Eternal Hope":—

"What is dangerous is to drive some into indignant atheism, and to entangle others with an evil superstition, and to crush others under a deep despair by representing Him whose name is Love, as a remorseless avenger."

"Shall God not be able to make anything of his ruined souls? and what? Shall we be able to pity and to love those that hate us, bless, forgive, pardon and take home prodigals, etc., etc.? Can we believe that He who implanted mercy in us, is merciless, and that He will hold us up with one hand, and torment us with the other?"

"Have any of you said: 'Because suffering may not be endless, we may never cease to hope, therefore we may go on in sin?' Ah, if you have said that, you must indeed be in a gall of bitterness and a bond of iniquity, from which it is clear that no horrible dread of an endless hell has saved you." Is it because this last, to many minds, is a monstrosity beyond credence, that men do not fear hell—Gehenna? for the Scriptures declare there is a hell.

"Nothing will more imperil in devout and tender souls the entire system of reformed theology than the omission to state in its fulness the Gospel of Hope. Nothing will be a more potent incentive to those who find the popular view intolerable, to find some alleviation from its horror in the milder eschatology of the Church of Rome for those within its pale."

"It must not be forgotten that no member of the Greek or Roman Church has to face in all their horror the two doctrines I impugn—of an irreversible doom passed at death, and of torment, necessarily endless, for every soul that has died in sin."

"Give due weight to the fact that many who have devoted years of earnest labour to the inquiry—ripe scholars and good men, orthodox Fathers, eminent theologians, profound thinkers, holy and reverent inquirers, have come to the deliberate conclusion that there is not a single text in all Scripture which necessitates a belief in endless torment."

. "St. Augustine distinctly declares that we may pray for the dead." (See Enchir 110.)"

"To adduce all the passages which deepen in my mind the trust in eternal hope, would be to transcribe one half of the Scriptures."

Refuting or endeavouring to refute the views of a writer who believed in future opportunity for obtaining saivation, Professor Orr says: "It is certainly a curious result that a theory which begins by denying to man any natural immortality, which takes away the natural grounds (natural grounds!) of believing in a future state, should end by transferring the great bulk of the evangelizing and converting work of the Gospel over to that future state; for assuredly what is accomplished there must be immense as compared with what, in his view, is done on earth." And yet, the Professor says, in another connection: "I recognize, however, in the light of what I have stated about the need of a larger calculus, that the issues of this life must prolong themselves into the unseen, and in some way, unknown to us, be brought to a bearing there."

Does disbelief in inherent immortality necessarily involve disbelief in a future state? May there not be life in a future state which is not endless? But if, as is contended, it is everlasting, and the suffering unending, reason, the history of the race, and harmony in the attributes of the character of God, suggest, nay, demand, future opportunity of obtaining salvation for the myriads of the heathen and others, who have passed out of this world unsaved, since Adam's day to the present. But all this is extra-Scriptural reasoning. What saith the Word? and if *it* does not speak, let man be silent also. The Professor ***had*** listened to its voice, for he says: "The

conclusion I arrive at is, that we have not the elements of a complete solution, and we ought not to attempt it. What visions beyond there may be, what larger hopes, what ultimate harmonies, if such there are in store, will come in God's good time; it is not ours to anticipate them or lift the veil where God has left it drawn. What Scripture wishes us to realize is the fact of probation now, and responsibility here. . . . We should refuse to sanction hopes which Scripture does not support." Truly, and neither to add to, or take from, its utterances; but we are also bound, so far as capable, to find out what these are, hold and propagate them faithfully. The Author of them will take care of the results.

Along with much professed and doubtless sincere humility and caution, we very often meet with much self-confident assertion regarding the doctrines of inherent immortality and everlasting punishment. The writer whose views Professor Orr was combatting, gives the following truthful statements:—

"In the opinion of Dr. Carey, and those who first went with him to India, and of Xavier before them, every human being was immortal, possessed of a soul as eternal in the future as the nature of God. Every inhabitant of India was thus regarded as an indestructible life. Every unregenerated soul descended from Adam was born under the curse of endless woe through original sin, and was, by its own transgressions, sunk deeper in that direful destiny. Salvation could only be effected by the grace of God in regeneration. All the unregenerate of all ages were unsaved, and the unsaved of India, as of all lands, were destined to be delivered over, as Dr. Carey says in one of his letters, to 'endless misery.' To endless misery had departed all the unregenerate inhabitants

of Asia during the ages of darkness preceding the advent of Dr. Carey to India. To endless misery were going all the millions who rejected his message, or refused to abandon their ancestral creeds. This is still the foundation of our missionary theology. This is still what may be called the state creed of the missionary societies, Roman and Protestant. No one is considered at liberty to deny it in a missionary speech or sermon. It is the basis of the propaganda. It is the platform creed of Exeter Hall. The students at the missionary colleges are supposed to believe it. The missionaries abroad are supposed to believe it. No one who openly assailed it would be permitted to plead the cause of missions before the British or American people."

If the following, by the same writer, is true, what mental reservation must exist in many, when professing their faith at their ordination, regarding what the Scriptures teach on these matters! He says, "It is disbelieved in the English Churches throughout the length and breadth of the country. It is doubted and denied with varying degrees of confidence even by many missionaries; but most of all by persons of accurate knowledge and spiritual intelligence." . . . . "It is a rarest event to find even an official of a missionary society, or the tutor of a missionary college, who will, when firmly pressed, declare his unfeigned assent and consent to the opinions, on this question of his founders."

The following extracts are taken from the autobiography of the late Rev. Newman Hall:—

"I had once a valuable conversation with an eminent Christian author and editor, substance as follows:—Peter, by the Spirit, meant what he said: that when put to death in the body, Christ in his spirit went into the

invisible state—hades—and proclaimed the good news of salvation to spirits in safe keeping, who in their earthly life had been disobedient. Christ has 'the keys of Death and Hades', Lord of the invisible world. Is He inactive there? Is the time between death and the resurrection wasted? Judgment, not death, is final destiny. Are fourscore years of earth the only season of possible improvement, and 4,000 years of hades useless? Are the multitudes who did not, and could not hear on earth of salvation, never to hear in the unseen state? Final condemnation will be at the judgment day. Of all who then are penitent, we may cherish hope; the resolutely rebellious will die—selfdestroyed. Would Christ 'see of the travail of His soul and be satisfied', if He gathered the gleanings alone, while Satan reaped the harvest? 'Who is worthy to take the Book?—the awful book of human conduct and destiny? The Lamb of God, the gracious Saviour, the Man of Calvary! And then they cried 'Hallelujah!'

"Query: If no one created in the image of God—*i.e.*, having individuality—will be annihilated, the wicked must exist for ever, and either be bad in hell for ever, or repent and be saved? Rev. 5: 13 suggests a period when, without exception, all human beings then existing will unite in holy worship of God and Christ. To join in this anthem with the heart is salvation. Can any who sing it be, at the same time, in hell?" "We felt the solemnity and difficulties of the subject."

With humility and deference the writer suggests that deeper research be made, and should the doctrine of conditional immortality be found in Scripture, would not its acceptance dispel much of the darkness, unrest and doubt

that exists regarding future punishment, and lead to the removal from the creeds of the churches "Penalty without end", which Principal Cairns calls "the greatest mystery of Christianity."

Article IV.

LIFE, ETERNAL LIFE, IN CHRIST.

"The Incarnation,—the central truth of the Christian system,—the source of the true and sole glory of humanity, the basis of all man's hopes, the explanation of his perplexities, and the revelation of his final destiny."—Farrar.

"According to the flesh, Christ is of man; according to the spirit he is of God. . . . On this ground, and for this reason, He occupies a unique position: Like the first man He is a new creation, and like him the common source or parent of a race; but in every other respect they stand as direct and absolute contrasts. The first man was natural, but the second is spiritual; the one was from the earth, made from the dust of the ground, but the other is out of heaven, as it were a pure creation of God. And so Adam was only a living soul, a being who lived and moved within the terms of sensuous nature; but Christ was a quickening spirit, a being above nature, who had life and was capable of giving life. . . . By Adam the natural or sensuous man, sin enters into the world, and death by sin. By Christ, the heavenly and spiritual man, righteousness comes, and life by righteousness comes. Hence they stand for races, species, kinds. To be in Adam is to be sinful, under the reign of death; but to be in Christ is to be righteous, under the reign of grace and life. . . . While Adam the first was but a 'living soul', the second man was 'a life-giving spirit.' While Adam was of the earth, earthy,

Christ is of heaven and heavenly; and as He is, His shall be, to be joined to Him is to be one spirit with Him. To be in Christ is to be a new creature, conformed to His image and 'to the body of His glory', for as we have borne the image of the earthly, we shall also bear the image of the heavenly.'"—PRINCIPAL FAIRBAIRN, *Mansfield College, Oxford.*

The writer is not prepared to endorse all the foregoing, but thinks this a fitting place to allude to II Cor. 15:22: "As in Adam all die, so in Christ shall all be made alive."

If it is claimed that the "all" in both members of the sentence refers to the same individuals, then the passage clearly teaches "Universalism" in its widest sense; for to be "in Christ" (Paul's favourite expression) is to be saved. If it is claimed, and it is claimed here, that the "in" or "ins", which imply union, is the kernel of the passage, *i. e.*, as union with Adam entails death, so union with Christ alone insures life. The scope of the whole chapter shows this, and agrees well with all other Scriptures on the subject. So to "be made alive" there must be union with Christ. It is declared that neither of these interpretatons are correct, because the passage refers to the resurrection, and Christ is to raise all, bad as well as good. True, but it is only the righteous that are raised to "life", and it is of the resurrection of these the Apostle is speaking in the chapter, and query: Is it the general resurrection it refers to?

Rev. Mr. Chambers, Vicar of Brackenhurst, Hants, England, says: "We regard the salvation of the human race as being indissolubly bound up with our Lord Jesus Christ. Nay, more; we regard Christ as far more precious to mankind than most of the theologies

represent Him as being. Not only is He the cause of our everlasting happiness, but the sole cause of our immortality. We believe that no human being, unless he in this world or beyond be connected with Christ, will ever attain perfection or blessedness, or live for ever. We think His words: 'I am the Life', 'I am the Vine', and 1 Timothy 6: 16: 'Who only hath immortality', declare that immortality is not a quality inborn in our nature, but is a gift conferred through Christ."

The late Rev. Edward White in "Immortality a Clerical Symposium", says: "All the resources of language are exhausted by the New Testament in attributing the gift of everlasting life to the Incarnation of the Son of God, also sinful man's everlasting being and blessedness are the result of the Divine Incarnation, and are not the results of his natural constitution."

In the same 'Symposium' Prof. G. G. Stokes, F. R. S., replying to such persons as Bishop Weathers and Principal Cairns, who are contributors to the same book, says: "They who bring to the interpretation of those passages (which refer to life in and through Christ), a preconceived notion of man's natural immortality, are obliged to give the expression 'eternal life' a figurative meaning, and to eliminate from it the ordinary idea of life as a living existence, for clearly that would not be offered as a gift which is already in possession; nor would that be spoken of as attained to by some, which is the common lot of all. The notion that to base our hopes of immortality on the promise of eternal life involves any degradation of the meaning of the term, merely arises from the previous divorce of the idea of immortality *from* that of *obedience* and *concurrent happiness*. Once accept the Scriptural account of the fall in what appears at least

to be its straightforward interpretation—that man by *disobedience* forfeited immortality—and it stands to reason that immortality would only be restored in connection with a scheme whereby the *moral effects* of the fall should be remedied, and man restored to a condition of *complete righteousness*. Thus the promise of eternal life as involving eternal living existence, carries with it even in idea, as it does by the express declarations of Scripture, *all* that the advocates of a purely *figurative or moral* interpretation put upon it; but it carries something more, namely, living existence itself."

Professor Orr says: "I do not deny that, in the theories of Rothe, ... and others, we have a certain union of the divine and human, just as believers in Christ, through union with Him and participation in His Spirit, become sons of God, and partakers of the divine nature. Further, I do not deny that these theories secure for Christ a certain distinction from every other, in that they make Him the type of Divine Sonship into which others *can only enter through Him.*" The Professor, in this, is defending the essential preincarnate union of Christ as God with the Father, which certainly is not that into which the believer enters.

What the writer in this chapter is labouring to establish is, that what the believer has in Christ, none else have; and whatever it is, and includes, an absolutely necessary part of it is, *perpetual existence*. Christ Himself seemed so to view it. Speaking of His followers under the figure of sheep, in John 10: 28, 29: "I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand. My Father which hath given them unto me, is greater than all; and no one is able to snatch them out of the Father's hand."

Regarding the difference between the believer and the unbeliever, there is a passage in "Life in Christ", by the late Rev. Edward White, under the heading: Dualistic Classification of Mankind in Scripture", and which bears also on the new, and in the writer's opinion, erroneous doctrine of the "Fatherhood of God", which is having many advocates in the present day. The passage, which is full of Scripture, well deserves reproduction. It is as follows:—

"In the Old Testament we find everywhere the 'righteous and the wicked' only, as a classification exhausting the population of the world. In the New Testament this distinction is re-affirmed and accounted for. Christ Himself asserts a supernatural cause for the distinction, which He treats as generic, and as unaffected by the better qualities of 'sinners' or the worse qualities of the good. He declares to Nicodemus that some are 'begotten of the flesh' only, others are 'begotten of the Spirit.' He declares that the latter alone are the 'sons of God,' and the sole inheritors of the heavenly kingdom. 'Except a man be born again he cannot see the kingdom of God.' 'That which is born of the flesh is flesh.' 'Verily I say unto you, ye must be born again' (John iii.). His apostles persist in this classification. With St. Peter, some 'are born again,' others not; some are 'the people of God,' others not; some are the 'righteous,' others the 'ungodly and sinners' (1 Peter i. 23; ii. 10; iv. 18). With St. John there is the man who is 'born of God,' and the man who is not; the man who 'abides in death,' and the man who has 'passed from death unto life'; the man who 'walks in the light,' and the man who 'walks in darkness'; the man in whom 'eternal life abides,' and the man in whom it does not. There is the

'world that knows not God,' and there are the 'sons of God who know Him' (1 John ii. 5)."

"There is, further, a noteworthy peculiarity in the doctrine of Christ and His apostles respecting the 'sonship' of ungodly men. An argument insisted on by Universalists is, that the fatherhood of God renders it positively incredible that He will either destroy or eternally banish any of the human race who are His sons. An earthly father, it is said, who is wise and good, cannot even be imagined as putting to death one of his own children. Much more, therefore, ought such an act to be disbelieved in relation to the 'Father of Spirits.' I desire to point it out as an appalling peculiarity of Christ's teaching, that He represents, in the strongest manner, the refusal of God to acknowledge the 'sonship' until they repent. The relation of Father, in the bare sense of Creator, cannot, as a matter of fact, be abolished—'we are all His offspring'—but in every other and higher sense, involving moral relationship and eternal love, it is declared to be non-existent in reference to impenitent men. 'If God were your Father, ye would love Me. Ye are of your father, the devil,' said Christ to the Pharisees. Through sin men have been disinherited; they are 'slaves' of sin and death, not 'sons of God.' The 'adoption of sons' comes only with the 'new birth' unto righteousness. God does not acknowledge spiritual fatherhood to those who work evil. 'He that made them will have no mercy on them.' 'They shall have judgment without mercy.' We are 'no more worthy to be called His sons.' The Divine Word denominates us 'sons of God' only when we have 'passed from death unto life.' The popular argument, therefore, against the destruction of unregenerate men, derived from the fatherhood of God, is

drawn from a relationship which, in the case of the rebellious, Christ distinctly disowns. 'The chaff He will burn up with unquenchable fire.' Surely there is no 'hardness' in bringing these alarming truths to public remembrance. The real hardness and cruelty lie with those who 'strengthen the hands of evil doers' to their own ruin, by promising them 'life and peace,' and *that* in the awful name of a Being who has 'sworn' that if they do not repent 'TO-DAY' they shall 'not enter into His rest.' 'Except ye repent, ye shall all likewise perish.' 'Now is the day of salvation.'"

The following Scriptures furnish a fitting close to this chapter, viz.:

"Who only hath immortality."

"As the Father hath life in himself, even so gave he to the Son also to have life in himself."

"As the Father raiseth the dead and quickeneth them, even so the Son also quickeneth whom he will."

"That he should give eternal life to as many as thou hast given him: And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."

"No one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him."

"Except ye eat the flesh of the Son of Man and drink his blood, ye have not life in yourselves."

"And the witness is this, that God gave unto us eternal life, and this life is in his Son. He that hath the Son hath the life; he that hath not the Son of God hath not the life."

Article V.

JOHN v.: 19-29, 39, 40; and JOHN vi.: 27-58, 63-65, CONSIDERED.

Especially with reference to the signification of the words life eternal, life, death, and their derivatives in the passages. The object being to endeavour to show that immortality held a large place in the Saviour's mind when he uttered the words "eternal life", "live", etc., which Prof. Orr, Principal Cairns, Bishop Weathers, and others, appear to teach was not the case, but that "life", etc., meaning existence, were only latently or by implication in them.

As to these words in the passages in Chapter V:

The occasion of their use was the healing of the man at the pool of Bethesda, on the Sabbath day. For doing which the Jews accused Jesus of Sabbath breaking. He, having in his reply claimed to be the Son of God, and consequently equal with God, they sought to kill him. Instead of denying the claim, he declared that he would do greater works than those he had already showed them, even that he would give life to the dead (verse 21): "As the Father raiseth the dead and quickeneth them, even so the Son quickeneth whom he will," which may refer to the miracles of raising Lazarus and others from physical death; but mainly, it would seem, from a legal and moral death, under which his hearers were, for he declares (verse 22) "For neither doth the Father judge any man, but he hath given all judgment unto the Son." In these two verses it is clear that He presents Himself as

a Saviour—a life-giver, and a Judge, for in verse 24 he says: "Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life." Here, also, is salvation—life and judgment. Figures! Is the "life", the "eternal life", a figure? Is it not rather a blessed reality, and will be to all eternity: "Because I live ye shall liv also"; and He says (Chapter 6: 57): "As the living Father sent me, and I live by the Father, so he that eateth me"—"cometh to me"—"believeth on me"—he also shall live because of me." Is "death" here (in verse 24) any more a figure than "eternal life" in the verse?

It has been said that it is moral and spiritual life and death that is here intended. Yes; but much more. Is it possible to eliminate from these words—existence, non-existence, and does not the context, before and after, teach existence and its antithesis? Verse 25: "Verily, verily, I say unto you, the hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." "For as the Father hath life in Himself, so hath he given to the Son also to have life in himself." What life? Shall any presume to define it? But has the word no meaning for us? no comfort to us as believers? Is it only "As the Father hath holiness and happiness in Himself, even so gave he to the Son also to have holiness and happiness in Himself"? Or, also, "I have holiness and happiness because of the Father, so he that eateth—believeth—in me, shall have holiness and happiness because of me"? Or is existence, life, endless life, also not only implied, but distinctly taught? True, He ever joins the moral and the spiritual, and here also the legal, for He says (verse 27): "He—the Father—

gave him authority to execute judgment, because he is the Son of Man." And is there anything of figure in what follows? Verses 28, 29: "Marvel not at this, for the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of *life*; and they that have done ill, unto the resurrection of judgment."

Matthew Henry, the commentator, says on this verse (29) of the good: "They shall live again to live for ever." "The resurrection of the body will be a resurrection of life, to all those, and to those only, that have been sincere and constant in doing good. They shall not only be publicly acquitted as a pardoned criminal, we say, *has his life*, but they shall be admitted into the presence of God; and *that* is life—it is better than life. To live is to be happy, and they shall be advanced above *the fear* of death; that is *life indeed*, in which mortality is for ever swallowed up." As Christ said: Neither can they die any more." What of the others? Will they die any more? He (Matthew Henry) says of them: "They shall live again to be for ever dying." Yes, and die; for the decree will be carried out: "Dying thou shalt die." He says, further, "The Pharisees thought that the resurrection pertained only to the just; but Christ here rectifies that mistake." Ay, but the resurrection of the just is more than a simple rising again, for besides this, do they not put on immortality? Do they not put on incorruption? Are not they raised in power? Are they not raised in glory? They sowed to the spirit, and "reap life everlasting." The others sowed to the flesh, and "reap *corruption*"—putrefaction, ruin, and "death"—"the wages of sin."

It has been said by some on this verse that it is not to

a resurrection to die that the wicked are raised. On this Bengel says: "It would have been harsh to say 'the resurrection of death', though that is meant, for sinners rise from death to death" (from Commentary of J. F. B.) True, the verse states that they rise to judgment. What is to follow? When is the decree, die, die, die, running through all Scripture, to be fulfilled, the sufferings and the death iterated and reiterated by the Word in the ears of wicked men, to take place? When they "whose names are not found written in the book of life, are cast into the lake of fire, which is the second death."

Verses 39, 40: "Ye search the Scriptures because ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not come to me, that ye may have life."

"In the Scriptures ye find your charter of eternal life; go search them then, and you will find that I am the great Burden of their testimony; yet ye will not come to me for that life eternal, which you profess to find there, and of which they tell you I am the appointed Dispenser" (J. F. B.). The same appeal is here made which God, by Jeremiah and Ezekiel, made before to the Jews: "Why will ye die?" "Ye will not come to me that ye may have life." "I say these things that ye may be saved."

To the same intent, and in the same spirit, our Lord said to another audience (Chapter 6:27): "Work not for the meat which perisheth, but for the meat which abideth unto eternal life, which the Son of Man shall give unto you." In this verse and throughout the rest of the chapter, we have in metaphor as explained verses 63 and 68, but also literally; moral, spiritual and vital truths taught, concerning holiness and life, sin and death, but especially and mainly the former,—holiness and life.

Man lost life by sin. It can only be regained by holiness, and here we are taught that both (for they are inseparable), are to be found only through union, and that a most vital one, with the Lord Jesus Christ. The great desideratum presented in the verse is "Meat that endureth or abideth unto eternal life", which he exhorts his hearers to seek. They understood what he meant, and said, "What must we do that we may work the works of God?" They knew that eternal life was to be obtained by being and doing right; all Jews did so. He replied, "Believe on Him whom He hath sent." They asked for a sign, saying: "Our fathers ate the manna in the wilderness." From this Jesus took occasion to show them what he meant by "the meat that abideth unto eternal life", even "the true bread, the bread of God which came down out of heaven, and giveth life unto the world"; and then more clearly or plainly said, "I am the bread of life," and "I came down to do the will of him that sent me", and "this is the will of him that sent me"—my Father's will—"that every one that beholdeth the Son, and believeth on him, should have eternal life, and I will raise him up at the last day." Four times this phrase is found in this address of the Saviour referring to the believer, "I will raise him up at the last day", clearly implying and marking as a distinguishing element of the 'life', so often mentioned in the discourse, to be its endlessness, not of course to the exclusion of its felicity yet, life, life, in contrast from death. "Your fathers did eat manna in the wilderness, and *they died*; this is the bread which cometh down from heaven that a man may eat thereof and *not die*. I am the living bread which cometh down from heaven. If any man eat of this bread he shall live for ever." Who, and what shall die? Who, and

what shall live? The bodies of both died, the believer only is to live for ever. What of the unbeliever? Surely the inference is, he shall die, perish. As is clearly shown by the incident referred to in chapter 3: 14: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up"; verse 15: "That whosoever believeth in him should not perish, but have eternal life." As the Israelites received temporal life, or deliverance from temporal death, by looking to the brazen serpent, so the sinner receives eternal life by believing in Jesus, and deliverance from the death of the soul, which, like that of the body of the serpent-bitten Israelite, is otherwise inevitable.

The close and intimate union suggested by the figures, eating Christ's flesh, etc., are of a piece with other Scriptures expressive of the same truth, concerning Christ and his people, such as the Vine and the branches, the Head and the body; but there seems to be no metaphor in the use of the words "life", "eternal life", "live for ever", "live." These phrases are all in the few verses comprising the discourse on the shore of the Sea of Galilee, and that they contain their cardinal meaning, viz., existence, is most clear, and by that other phrase, "I will raise him up at the last day," occurring four times in the discourse.

Dr. Watson, in one of his works, after citing a quotation from 'Calvin', connecting the eating of Christ's flesh, and the drinking his blood, with the Lord's supper, says: "The same doctrine has been stated in the Scot's Confession of 1560, which reads 'We confess that believers in the right use of the Lord's Supper thus eat the body and drink the blood of Jesus [illegible] and we firmly believe that He dwells in them a[illegible] they thus become 'flesh of I[illegible]

for as the Eternal Diety gives *life* and *immortality* to the flesh of Christ, so also His flesh and blood eaten and drunken by us confer on us the *same prerogatives*."

The point which it is desired should be noted is, define this eternal life as we may, it is something which they receive who are in union with Christ of which before such union they were destitute. Confine it to a moral union if you will, the want of this moral union, or the loss of it, was what debarred Adam from the tree of life, lest by eating of it he should live for ever.

The question still presses: What is life? Life is known only by its manifestations, as is sin, as is death, as is love, as is hate. All these are as much realities as are the material organs of the body, and like these, may they be destroyed? All these are as if non-existent in sleep—"Sleep, twin sister of Death." What is the "life", the "eternal life", the "new birth", "regeneration", which is taught in the Scriptures, and because produced by belief of the truth, resulting in a complete change of state and views regarding sin and God: In the language of Scripture, called "justification unto life", and "repentance unto life"? Is it anything more, for instance, than when a drunkard is reformed by cogent argument and moral suasion? We say, he is a new man, leaving him, perhaps, the same in heart, churlish, sensual and covetous? *Are these all, only on a more general and extended scale, what the Scriptures call life, or the new birth? and so using these radical terms "life", etc., merely in a figurative sense? They do describe a change, and that change is included in them. But is there nothing more? So did not our Lord teach Nicodemus: "That which is born of the flesh is flesh, that which is born of the spirit is spirit." So did not Paul teach the Corinthians: "The

*Read, Is such all,

natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned"; and to the Romans: "They that are in the flesh cannot please God. But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the spirit of Christ, he is none of his."

None may be able to tell what the new life is which is given to the believer, as, indeed, no one can tell what vegetable, animal or soulical life is; but it may be known, as those are, by its manifestations. Jesus did not explain the new birth or the eternal life to Nicodemus, but He declared its author to be God: "Ye must be born again, or from above." James said: "Of His own will begat he us with the word of truth." Peter: "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever"; and John: "Who . . . . were born of God". Assuredly there is immortality in all who are united to Christ Jesus, because they are in Him and He in them; but had they immortality before? The whole scope of these passages in John cries out loudly, No. What did John himself declare to be the object he had in view in writing his gospel? Chapter 20:31: "These are written that ye might believe that Jesus is the Christ, and that believing ye might have life in his name." Holiness? Peace? Glory? Yes, all these, but "the life" includes them all, and John says, of himself and fellow believers: "We have passed out of death into life."

Article VI.

SENSIBILITY OF GOD.

"It repented the Lord that he had made man on the earth, and it grieved him at his heart."

Here is God revealing Himself. Who could know this? "Who among men knoweth the things of a man, save the spirit of the man which is in him? Even so the things of God none knoweth, save the Spirit of God."

"Men spake from God, being moved by the Holy Ghost."

What would he have us learn concerning Himself here? We would be grieved, and our mind change if we beheld our work so terribly marred. But God! what about His foreknowledge? What about the foreknowledge of Jesus regarding his sufferings and death? He could calmly talk of them to His disciples, but the reality! the experience in the garden, and on the cross, how different! Are we not taught in this passage as regards feelings, our kinship with God? Still the mystery is not explained, for it seems to imply mistake on God's part, and a thwarting of His purpose regarding man. We believe neither. Let us wait; "He knows"; we do not know "the end from the beginning", and "He worketh all things after the counsel of his own will." Further, in connection with the Deluge, we have this remarkable statement: "The Lord said in his heart, I will not again

curse the ground any more for man's sake." Again, clearly we have inspiration, and again is suggested the sensibility of God, and our kinship of feeling with him. The reason given for this resolve, doubtless there are others: "For that the imagination of man's heart is evil from his youth." On this, the late Dr. Chalmers remarked: "As if he looked all the more indulgently to man, because sin was the fatality of his birth." Yes, and as we would say, looking at the son of a drunkard following in his father's footsteps: "Poor fellow, he came honestly by it." We do not say he is guiltless, and we tell him he is not, while we seek to lift him up.

Once more in connection with the Flood, as to the sensibility of God. "The bow shall be in the cloud, and I will look upon it, *that* I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth." Oh! Is God by this statement opening his heart to us? Does he foresee the time when a similar judgment for sin might be called for? And does *He* need a token to remind him of his covenant, that his wrath may be stayed, when for sin he has sent rain, storm, and hail upon the earth? We dare not say. This we may be sure of, it is recorded for our sakes.

There are, to us, in the history of the children of Israel, strange statements with regard to God in his dealings with them. For instance, when he said to Moses: "Let me alone, that my wrath may wax hot against them." It is to be noticed that sin was the occasion of the manifestation of these characteristics in God. With reverence and diffidence, let the question be asked, and left to be pondered: Could God be thus seen apart from sin? In connection with the Incarnation, it is said: He was "seen of angels." Was he never seen of them

before? Never, perhaps, in His burning holiness, in His ineffable love and mercy. Oh! But it is not to angels only, or specially, that He reveals Himself, but to man—man who sinned, to whom he has allied Himself in the person of His son, Jesus Christ. Let us look again at the sensibility of God. See Him as he wrestles with Jacob. What would he have us learn from "Let me go, for the day breaketh?" Did he want to go? He could have with a touch shaken Jacob off. He said to Moses: "Let me alone." Does He take pleasure in having His mercy, love and faithfulness tested? Would he have our faith strengthened by delays? Would he teach us that he can be influenced by our importunity? that there is really kinship between Him and us, in all the noble, generous, and compassionate feelings and impulses of His, and our natures? Verily, verily, and *He* cannot, *He* will not let *us* go. To reverse the questioner. Do some of His people say, sometimes, if not in words, in actions: "Let me go?" And He replies "in his heart", "How shall I give thee up, Ephraim? How shall I deliver thee, Israel? . . . . mine heart is turned within me, my compassions are kindled together."

It seems as if we had a portrait of God's feelings towards his people in his dealings with them, in that inimitable story of Joseph's treatment of his brethren, from the first time he met them in Egypt till he revealed himself to them. Four things are specially noticeable: Joseph suffered himself; he caused his brethren and his father pain; he doubtless had joy amidst it all; and over and above all are seen filial love. Oh! How like God is it all! What does *He* say of Himself in relation to His people?

"In his love and in his pity he redeemed them, and

he bare them, and carried them all the days of old." Pitying, or suffering, love!

"Is Ephraim my dear son, is he a pleasant child, for as often as I speak against him, I do earnestly remember him still; therefore my bowels are troubled—sound—for him. I will surely have mercy upon him, saith the Lord." Filial love!

"O Zion, . . . the Lord thy God is in the midst of thee, . . . he will rejoice over thee with joy, he will rest—be silent—in his love, he will joy over thee with singing." Jesus, ... "who for the joy set before him." Complacent love!

Oh! to be the subject of such a threefold love. Well, "Ye are all the sons of God, through faith in Christ Jesus."

When we think of "our Joseph" in some of the beautiful and pathetic incidents of his life, such as: in the house of Simon, where the "woman who was a sinner," washed His feet with her tears; at the grave of Lazarus, when he saw Mary weeping, and the Jews also weeping, who came with her, he groaned in the spirit and was troubled, and (like Joseph, could not He stand the scene (?)) burst out: "Where have ye laid him?" (let me to him (?)) and then it is said, "Jesus wept." Again, see Him at the bier of the widow's son at Nain, and then remember the saying of Jesus, "He that hath seen me hath seen the Father," and as we think, and think, and gaze, and gaze, feel pleasure in the contemplation, have sympathy in it all; behold, and in beholding, realize that we are indeed "made (re-made) in the image of God," and that as He feels, so do we, although we in an immeasurably lower degree. Surely, surely, we may trust, love, adore, and serve Him.

Joseph's treatment of his brethren suggests that God, in carrying out his gracious and wise purposes, has to inflict pain and sufferings on the subjects of his love; and that He Himself undergoes all the vicissitudes of feeling incident to the government of a Father, with his children. We have His own word for it:

> "Such pity as a father hath
> Unto his children dear,
> Like pity shows the Lord to such
> As worship him in fear."

On this subject, the late Rev. Edward White has the following:—

"Now that Divine Revelation which reaches its fullest brightness in Christ is directed to the establishment of a better knowledge of the Heavenly Father, 'who is not far from any one of us,' and who is 'acquainted with all our ways,'—of Him whose Spirit can be 'grieved,' and 'vexed' with our sinful behaviour, but who also deeply is 'delighted' with noble character.

"Consider how strange it would be if God were not such a Being as this;—if the Creator of all sensitive souls were the one Spirit devoid of sense and feeling! We are surrounded by a vast world of living things, there are nearly a million species of them on earth, under each species a multitude that no man can number, each of these individual organisms possessing a sentient life, even the lowest some darkling sensation of pleasure or pain, the higher ranks so exquisitely organised for enjoyment and suffering that no words can sufficiently express the reality. What a world of quivering flesh, of nerves thickly interwoven and sensible to light, to sound, to heat and cold, to tastes and smells, to blows and gashes, to stripes, disease, and pain! Then you ascend to Man,

who is all life from head to foot,—body and mind all exquisite sense,—the surface one delicate network of nerves, the depths full of all possibilities of fearful agony or healthy delight.

"The spirits of men, again, are keenly sensible in every fibre. You cannot speak or act without 'hurting' some one, unless you consider them. What wounds of vanity, what torments of injured self-love, what aches and woes of agonised affection, what inward sorrows of conscience! In the sense of praise or blame, how deep a well-spring of intensest joy or grief, and a well that never dries up!

"Now is this world,—so full of vital sensibility,—the work of a Being who possesses none—of an all-pervading impassive Intelligence, insensate, incapable, of moral anger, sympathy, or love; in whom there is no possibility of feeling a wrong done either to Himself or others; who is incapable of righteous indignation, of tenderness, self-sacrifice, companionship, or gladness? Is this world, so full of passion, the work of a Power who is a kind of Infinite Snow-King, having no real delight in His children, in their work, in their play, in their troubles, in their agonies,—or in their joys? Is God's goodness only a word for theologians to set forth in articles of faith, in mockery of a quality which is real in man? Surely this great world of sense and feeling was born out of a Nature all sentient and vital,—and rose like some Form of beauty from a wondrous Ocean of Deity, full of the life whence she sprang.

"Consider, too, what an effort seems to be made in the physical world to convey to our minds on all sides the impression that there is real feeling in the Most High. Nature's teaching does not end with science. It is full of 'tender strokes of Art.' Does not every lovely form

in plant or flower breathe forth to us the feeling of some Unseen Artist? Does not each living type give the impression of being a beautiful work of art, with its own distinct design, colour, and atmosphere? It is as if the Eternal Motherly Tenderness were for ever coming forth from within the veil of the spiritual world, and, revealing itself in a golden radiance to the eye that beholds it,—saying to us in 'still small voice' as it draws near in the night of time,—It is I, My Children, be not afraid!

"But the senses afford no sufficing revelation to the soul. She cries out still for the Living God. We require a richer and fuller communion; and we find it in the historic revelation. In Jesus Christ the Infinite not only is revealed as a Person, but as One 'full of compassion.' And there has been a connected series of events, from the beginning, in which God has similarly made Himself known, 'as He does not unto the world.' Susceptible souls have been admitted within the veil of material nature, and have ascended as Moses on Horeb to see the Love which is Invisible. How precious the records of this progressive revelation! See how God once made Himself known to Abraham. How friendly, how conversible a Being was there! How unlike the Brahminical Deity who hides himself beyond the stars, caring nought for poor mortals. This 'household God' visits Abraham at every stage of his history. He imparts the first impulse of emigration from Chaldea, as He starts the swallows on their journey to the southern skies. He welcomes him into Palestine with new and grander visions between the hills of Shechem. He communes with him by night on the uplands of Hebron, and expounds to him the prophetic meaning of the spangled firmament,—'So shall thy seed be.' He even comes to him in the guise of

a Traveller under the terebinth of Mamre, and reveals to him His secrets as to a 'friend,' before He hurls the flaming bolt on Sodom and Gomorrha. And He, this Heavenly Friend, never leaves him, in all his journeyings, till he lies down in Machpelah,—where he is buried in peace, embalmed in the sweet spices of a promised resurrection."

"This God is our God for ever and ever; He will be our guide even unto death" (margin, R. V. "for evermore.")